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MAHĀBHĀRATA
BOOK TWO
THE GREAT HALL

TRANSLATED BY
PAUL WILMOT



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CONTENTS

| | |
|-----------------------------|---|
| Sanskrit alphabetical order | 7 |
| CSL conventions | 7 |

THE GREAT HALL

| | | |
|---|-------------------------------------|-----|
| Introduction | 13 | |
| Synopsis | 19 | |
| Bibliography | 29 | |
| 1-4 | Greatest Of All Halls | 31 |
| 5-12 | The Celestial Mansions of the World | |
| | Guardians | 55 |
| 13-19 | Preparations for the Sacrifice | 119 |
| 20-24 | The Fall of Jara-sandha | 165 |
| 25-32 | Conquest of the World | 203 |
| 33-35 | The Royal Consecration Sacrifice | 241 |
| 36-39 | Guest-Gift | 261 |
| 40-45 | The Slaying of Shishu-pala | 281 |
| 46-73 | Dice Game | 317 |
| 74-81 | Playing for Exile | 485 |
| Notes | | 533 |
| Proper Names and Epithets | | 543 |
| Index | | 557 |
| A <i>sandhi</i> grid is printed on the inside of the back cover | | |

CSL CONVENTIONS

SANSKRIT ALPHABETICAL ORDER

| | |
|-------------|--|
| Vowels: | <i>a ā i ī u ū ṛ ṝ ḷ ḹ e ai o au ṁ ḥ</i> |
| Gutturals: | <i>k kh g gh ṇ</i> |
| Palatals: | <i>c ch j jh ñ</i> |
| Retroflex: | <i>ṭ ṭh ḍ ḍh ṇ</i> |
| Dentals: | <i>t th d dh n</i> |
| Labials: | <i>p ph b bh m</i> |
| Semivowels: | <i>y r l v</i> |
| Spirants: | <i>ś ṣ s h</i> |

GUIDE TO SANSKRIT PRONUNCIATION

| | | | |
|----------------|---|-----------|--|
| <i>a</i> | but | | vowel so that <i>taiḥ</i> is pronounced <i>taiḥⁱ</i> |
| <i>ā, â</i> | father | | |
| <i>i</i> | sit | <i>k</i> | luck |
| <i>ī, î</i> | fee | <i>kh</i> | blockhead |
| <i>u</i> | put | <i>g</i> | go |
| <i>ū, û</i> | boo | <i>gh</i> | bighead |
| <i>ṛ</i> | vocalic <i>r</i> , American purdy or English pretty | <i>ṇ</i> | anger |
| <i>ṝ</i> | lengthened <i>ṛ</i> | <i>c</i> | chill |
| <i>ḷ</i> | vocalic <i>l</i> , able | <i>ch</i> | matchhead |
| <i>e, ê, ē</i> | made, esp. in Welsh pronunciation | <i>j</i> | jog |
| <i>ai</i> | bite | <i>jh</i> | aspirated <i>j</i> , hedgehog |
| <i>o, ô, ô</i> | rope, esp. Welsh pronunciation; Italian solo | <i>ñ</i> | canyon |
| <i>au</i> | sound | <i>ṭ</i> | retroflex <i>t</i> , try (with the tip of tongue turned up to touch the hard palate) |
| <i>ṁ</i> | <i>anusvāra</i> nasalizes the preceding vowel | <i>ṭh</i> | same as the preceding but aspirated |
| <i>ḥ</i> | <i>visarga</i> , a voiceless aspiration (resembling English <i>h</i>), or like Scottish <i>loch</i> , or an aspiration with a faint echoing of the preceding | <i>ḍ</i> | retroflex <i>d</i> (with the tip of tongue turned up to touch the hard palate) |
| | | <i>ḍh</i> | same as the preceding but aspirated |
| | | <i>ṇ</i> | retroflex <i>n</i> (with the tip |

MAHA·BHÁRATA II — THE GREAT HALL

| | | | |
|-----------|------------------------|----------|------------------------------------|
| | of tongue turned up to | <i>y</i> | <i>y</i> es |
| | touch the hard palate) | <i>r</i> | trilled, resembling the Ita- |
| <i>t</i> | French <i>tout</i> | | lian pronunciation of <i>r</i> |
| <i>th</i> | tent <i>hook</i> | <i>l</i> | <i>l</i> inger |
| <i>d</i> | <i>d</i> inner | <i>v</i> | <i>w</i> ord |
| <i>dh</i> | guild <i>dh</i> all | <i>ś</i> | <i>ś</i> hore |
| <i>n</i> | <i>n</i> ow | <i>ṣ</i> | retroflex <i>śh</i> (with the tip |
| <i>p</i> | <i>p</i> ill | | of the tongue turned up |
| <i>ph</i> | up <i>ph</i> eaval | | to touch the hard palate) |
| <i>b</i> | <i>b</i> efore | <i>s</i> | <i>h</i> iss |
| <i>bh</i> | abhorrent | <i>h</i> | <i>h</i> ood |
| <i>m</i> | <i>m</i> ind | | |

CSL PUNCTUATION OF ENGLISH

The acute accent on Sanskrit words when they occur outside of the Sanskrit text itself, marks stress, e.g. Ramáyana. It is not part of traditional Sanskrit orthography, transliteration or transcription, but we supply it here to guide readers in the pronunciation of these unfamiliar words. Since no Sanskrit word is accented on the last syllable it is not necessary to accent disyllables, e.g. Rama.

The second CSL innovation designed to assist the reader in the pronunciation of lengthy unfamiliar words is to insert an unobtrusive middle dot between semantic word breaks in compound names (provided the word break does not fall on a vowel resulting from the fusion of two vowels), e.g. Maha·bhárata, but Ramáyana (not Rama·áyana). Our dot echoes the punctuating middle dot (·) found in the oldest surviving forms of written Indic, the Ashokan inscriptions of the third century BCE.

The deep layering of Sanskrit narrative has also dictated that we use quotation marks only to announce the beginning and end of every direct speech, and not at the beginning of every paragraph.

CSL PUNCTUATION OF SANSKRIT

The Sanskrit text is also punctuated, in accordance with the punctuation of the English translation. In mid-verse, the punctuation will

not alter the *sandhi* or the scansion. Proper names are capitalized. Most Sanskrit metres have four “feet” (*pāda*): where possible we print the common *śloka* metre on two lines. In the Sanskrit text, we use French *Guillemets* (e.g. «*kva saṃcicīṛṣuḥ?*») instead of English quotation marks (e.g. “Where are you off to?”) to avoid confusion with the apostrophes used for vowel elision in *sandhi*.

Sanskrit presents the learner with a challenge: *sandhi* (“euphonic combination”). *Sandhi* means that when two words are joined in connected speech or writing (which in Sanskrit reflects speech), the last letter (or even letters) of the first word often changes; compare the way we pronounce “the” in “the beginning” and “the end.”

In Sanskrit the first letter of the second word may also change; and if both the last letter of the first word and the first letter of the second are vowels, they may fuse. This has a parallel in English: a nasal consonant is inserted between two vowels that would otherwise coalesce: “a pear” and “an apple.” Sanskrit vowel fusion may produce ambiguity. The chart at the back of each book gives the full *sandhi* system.

Fortunately it is not necessary to know these changes in order to start reading Sanskrit. For that, what is important is to know the form of the second word without *sandhi* (pre-*sandhi*), so that it can be recognized or looked up in a dictionary. Therefore we are printing Sanskrit with a system of punctuation that will indicate, unambiguously, the original form of the second word, i.e., the form without *sandhi*. Such *sandhi* mostly concerns the fusion of two vowels.

In Sanskrit, vowels may be short or long and are written differently accordingly. We follow the general convention that a vowel with no mark above it is short. Other books mark a long vowel either with a bar called a macron (\bar{a}) or with a circumflex (\hat{a}). Our system uses the macron, except that for initial vowels in *sandhi* we use a circumflex to indicate that originally the vowel was short, or the shorter of two possibilities (*e* rather than *ai*, *o* rather than *au*).

When we print initial \hat{a} , before *sandhi* that vowel was *a*

| | |
|--------------------------|----------|
| \hat{i} or \hat{e} , | <i>i</i> |
| \hat{u} or \hat{o} , | <i>u</i> |
| \hat{ai} , | <i>e</i> |
| \hat{au} , | <i>o</i> |

| | |
|--|---------------------------|
| <i>ā</i> , | <i>ā</i> (i.e., the same) |
| <i>ī</i> , | <i>ī</i> (i.e., the same) |
| <i>ū</i> , | <i>ū</i> (i.e., the same) |
| <i>ē</i> , | <i>ī</i> |
| <i>ō</i> , | <i>ū</i> |
| <i>āi</i> , | <i>ai</i> |
| <i>āu</i> , | <i>au</i> |
| ', before <i>sandhi</i> there was a vowel <i>a</i> | |

FURTHER HELP WITH VOWEL SANDHI

When a final short vowel (*a*, *i* or *u*) has merged into a following vowel, we print ' at the end of the word, and when a final long vowel (*ā*, *ī* or *ū*) has merged into a following vowel we print " at the end of the word. The vast majority of these cases will concern a final *a* or *ā*.

Examples:

What before *sandhi* was *atra asti* is represented as *atr' āsti*

| | |
|---------------------|---------------------|
| <i>atra āste</i> | <i>atr' āste</i> |
| <i>kanyā asti</i> | <i>kany" āsti</i> |
| <i>kanyā āste</i> | <i>kany" āste</i> |
| <i>atra iti</i> | <i>atr' ēti</i> |
| <i>kanyā iti</i> | <i>kany" ēti</i> |
| <i>kanyā īpsitā</i> | <i>kany" ēpsitā</i> |

Finally, three other points concerning the initial letter of the second word:

(1) A word that before *sandhi* begins with *ṛ* (vowel), after *sandhi* begins with *r* followed by a consonant: *yatha" rtu* represents pre-*sandhi* *yathā rtu*.

(2) When before *sandhi* the previous word ends in *t* and the following word begins with *ś*, after *sandhi* the last letter of the previous word is *c* and the following word begins with *ch*: *syāc chāstravit* represents pre-*sandhi* *syāt śāstravit*.

(3) Where a word begins with *h* and the previous word ends with a double consonant, this is our simplified spelling to show the pre-*sandhi*

CSL CONVENTIONS

form: *tad hasati* is commonly written as *tad dhasati*, but we write *tadd hasati* so that the original initial letter is obvious.

COMPOUNDS

We also punctuate the division of compounds (*samāsa*), simply by inserting a thin vertical line between words. There are words where the decision whether to regard them as compounds is arbitrary. Our principle has been to try to guide readers to the correct dictionary entries.

EXAMPLE

Where the Deva·nāgarī script reads:

कुम्भस्थली रक्षतु वो विकीर्णसिन्दूररेणुद्विरदाननस्य ।
प्रशान्तये विघ्नतमश्छटानां निष्ठ्यूतबालातपपल्लवेव ॥

Others would print:

kumbhasthalī rakṣatu vo vikīrṇasindūrareṇur dviradānanasya /
praśāntaye vighnatamaśchaṭānāṃ niṣṭhyūtabālātapapallaveva //

We print:

Kumbha|sthalī rakṣatu vo vikīrṇa|sindūra|reṇur dvirad|ānanasya
praśāntaye vighna|tamaś|chaṭānāṃ niṣṭhyūta|bāl|āta|pallav" ēva.

And in English:

“May Ganésha’s domed forehead protect you! Streaked with vermilion dust, it seems to be emitting the spreading rays of the rising sun to pacify the teeming darkness of obstructions.”

“Nava·śahasanka and the Serpent Princess” I.3 by Padma·gupta

INTRODUCTION

MIGHTY CLUBS AND conches, flying palaces and chariots, dazzling thrones and altars, jewel-studded mountains, garlands of gold, mangoes and parrots, serpents and demons, vultures and jackals, meteors and comets—all thread the shimmering tapestry of ‘The Great Hall’ (*Sabhāparvan*), the second book of the ‘Maha-bhārata.’

The origins of the ‘Maha-bhārata,’ one of India’s two great epics, are lost in antiquity. A more or less definitive form emerged during the fourth century CE, but the story was known, perhaps as a ballad, more than a millennium earlier. The work is renowned for its extraordinary length, which runs to about a hundred thousand stanzas—the equivalent of fifteen Bibles. *Mahā* means “great” in Sanskrit, as in the well-known word maharaja, “great king;” the word finds a linguistic cousin in the Greek *mega*, or in the Latin *magnus*. *Bharata* first was the name of a legendary individual, then *Bhārata* that of a clan, and finally the word for India itself. Thus the title ‘Maha-bhārata’ can be understood as “The Great Story of the Bhāratas,” or “The Great Book of India,” or “The Great History of Mankind.” The poem is the source of thousands of beliefs, legends, proverbs and teachings that play a part in Indian life to this day; indeed, its larger-than-life characters can even be found in modern cartoons and television serials. Most importantly, perhaps, it is simply a compelling story, full of titanic battles, heroism, human weakness, brutal violence, magic, satanic hatred, intrigue and spiritual speculation. The novelist R.K. NARAYAN wrote that “although this epic is a treasure house of varied interests, my own preference is the story. It is a great tale.”¹

The central narrative of the ‘Maha-bhárata’ describes the tension between two branches of a ruling family, the ups and downs in their fortunes, and the mighty battle for supremacy which ensues. They are kshatriyas—members of the caste of warriors and rulers in ancient Indian society. This war sets in opposition two sets of cousins: the Pándava brothers, the five sons of the deceased king Pandu; and the one hundred Káuravas, sons of the blind king Dhrita-rashtra. The bewildering complexity of the succession rights to the throne of Hástina-pura, coveted by both sides, assures a fertile ground for the chaos and destruction that ensue.

Authorship of the original epic is attributed to the legendary Vyasa, an immortal, inspired sage. Vyasa, having received it in a vision through the grace of Brahma, the Creator, looked for someone to record as he recited. Along came Ganésa, the elephant-headed god of wisdom and good fortune, who agreed to the task on the condition that there should be no pause in the dictation. Vyasa duly poured out the entire epic without faltering, and Ganésa noted it all down, even breaking off one of his tusks when his stylus failed.

Vaishampáyana, Vyasa’s devoted student, however, is the narrator of ‘The Great Hall’ presented here. He had heard the original epic from the great sage himself, and later conveyed it to an assembly of listeners at the court of Janam-éjaya.

‘The Great Hall’ is of course only a small part of the vast expanse of the ‘Maha-bhárata,’ yet it is central to the structure of the epic as a whole: the Pándavas’ initial success and subsequent ruin at the dice game sow the seed for future

INTRODUCTION

conflict. The book, full of action and rich in events, takes place for the most part in the royal courts of Yudhi-shthira in Indra-prastha and Dhriti-rashtra in Hástina-pura. As the characters move between these two locations, the crisis deepens. The two rival camps enter a situation from which no peaceful outcome is possible.

PRINCIPAL CHARACTERS

Here I have sketched brief portraits only of Yudhi-shthira, Duryódhana and Krishna.² Yudhi-shthira, the eldest of the five Pándava brothers, and son of Kunti and the god Dharma, is the book's central character, around whom everything revolves. The great hall was built in his honor; the Royal Consecration Sacrifice performed to elevate him; and the world's kingdoms subjugated in his name. It is he who accepts the challenge of the dice game despite consequences he can foresee. He embodies dharma, a concept at the very heart of the poem, so deeply that he is known as *dharmarāja*, the Dharma King.

Dharma is the law on which rests the order of the world. *Dharma* is also the personal order that each human being recognizes as his own, which he must obey. It is right behavior in the right context, in accordance with universal principles; "righteousness," "virtue." In general I have left this word untranslated, particularly when the Dharma King is invoked, but I did use the words "righteous" or "virtuous" on those occasions where the English construction favored an adjective. These words may carry with them implications of heavy Victorian morality, but similar overtones are perhaps not absent from the text. *Dharma* evades

easy translation, and I wished to avoid a distortion of this most central of concepts by leaving the word untranslated as much as possible.

One of the great mysteries of ‘The Great Hall’ is why the hero Yudhi-shthira, a virtuous, judicious, brilliant ruler of enormous stature, so recklessly gambles everything away at dice.³ Perhaps he is more human than we are often led to believe? None of his actions up to that point could possibly hint at such a downfall; even his wish to perform the Royal Consecration Sacrifice, elevating him to the status of the world’s greatest sovereign, came not from arrogant pride but from a desire to honor the dharma he represents. He recognizes that nothing is static; he must follow his dharma to its next logical step.

In sharp contrast, Duryódhana, the eldest of Dhritā-rashtra’s hundred sons, is the villain: a malevolent, even brutal character who deeply resents Yudhi-shthira’s lordship over the world. The magnificent hall at Indra-prastha excites his envy, and the Pándavas’ innocent laughter at his subsequent mishaps inside the hall’s magical chambers, his anger. His father reminds him of all that his birth has given him—rich foods, costly clothes, a fine education, immense wealth, power and ancestral rank—but this does nothing to diminish his rancor at Yudhi-shthira’s supremacy. Together with his wily and wicked uncle Shákuni, he plots to bring down the Pándavas in a game of dice. Dhritā-rashtra’s love for his son undermines his strength of purpose.

Krishna’s place in ‘The Great Hall’ presents ambiguities: he is not at this stage the widely worshipped, much loved god of the Middle Ages, wrapped in immense legend. He is

SYNOPSIS

a man, and hardly all-powerful: Jara-sandha, the Mágadhan king, attacked the Vrishnis—the tribe of whom Krishna is the leader—in their ancestral city of Máthura, and forced them to retreat to Dváraka, stirring in Krishna deep hatred. Yet this heroic warrior, staunch ally of the Pándava brothers, is certainly capable of divine wizardry. ‘The Great Hall’ relates some of his most prodigious acts. He possesses an invincible weapon, a disk, which he hurls at Shishu-pala to remove his head; and he answers Dráupadi’s prayers when she is in distress during the dice game. The assistance he offers Yudhi-shthira is invaluable, and he presents a figure as radiantly serene as it is energetic and heroic. Man or god?

SYNOPSIS

GREAT HALLS

‘THE BOOK OF THE Beginning’ (*Ādi-parvan*), which precedes ‘The Great Hall,’ closes with the great fire of the Khándava forest; it is from this inferno that Árjuna rescues Maya, an *asura*, or “demon.” *Asuras* are anti-gods, known for their malevolent, scheming natures, devoted to creating havoc. Yet Maya, an unusual, rather mysterious character, displays none of these traits; he is not inherently evil, in fact he is grateful and generous. ‘The Great Hall’ begins with his humble wish to do something for Árjuna in return for saving his life. It turns out to be Krishna who asks a favor of him—the construction of a sumptuous *sabhā*, “assembly hall,” for Yudhi-shthira, “a hall the like of which has never been seen before, which men, transfixed in awe, may never

hope to imitate.” The Pándavas have just settled in Indra-prastha and are in need of such a royal seat. Maya duly sets about his work with a whole host of helpers.

A *sabhā* is a hall at the entrance to a royal palace, which, open to the outside world, also leads inside to inner areas of the palace.⁴ It is the opposite of all that is private. The king might hold council there with his ministers and advisers, dispense justice, receive important dignitaries or oversee meetings with his subjects. Importantly, the word also refers to a public games room, particularly for the game of dice—the title of the book, *Sabhā/parvan*, hints at the famous dice game that dramatically alters the drift of events.

The hall that Maya builds for the Pándavas is a truly spectacular, magical creation. The poetry of its description gives vent to a great imagination for the fabulous, so present in the ‘Maha-bhárata:’ “That bright light, which dimmed even the sun’s brilliance, glowed with the divine radiance of the heavens. Like a thick monsoon cloud it dominated the whole sky, uplifting the spirit, unblemished.” This passage, incidentally, exhibits the love of light, and all that shines or sparkles, which deeply imbues the epic. Words like “radiant” and “resplendent” appear constantly.

Maya completes the hall in fourteen months, which should be taken as a long period of time, not a short one. No sooner is the hall finished than Nárada arrives, a divine sage, *deva’rṣi*—higher in rank than an ordinary or royal sage—who proceeds to ask the king a series of rhetorical questions. This section, the *kac/cid/adhyāya*, “question chapter,” is based on the political philosophy of Kautílya, precursor to Machiavelli, as elaborated in the *Arthaśāstra*,

‘Manual of Statecraft.’ Yudhi-shthira does not reply to his questions—he simply takes note of what is being said and states, when Nárada has finished speaking, his intention to perform his role as best he can. Nárada reminds him of his real duties—that there is more to being a king than just building magnificent halls.

Yudhi-shthira then asks the seer to describe the halls of the World Guardians and Brahma; he is interested in knowing what they look like and how they compare with his own. The World Guardians, *loka/pālas*, are the regents of the four points of the compass: Indra of the East, Yama of the South—the region of death, Váruna of the West, and Kubéra, the Lord of Treasures, of the North. However, the ancient Indians’ conception of space was very different from modern notions. Space was visualized as two pyramids joined at their bases. The four corners of the joint base represent the four corners of the compass, where the four halls of Indra, Yama, Váruna and Kubéra can be found; at the zenith is the World of Brahma, and his hall; and at the nadir—here on earth—the hall of Yudhi-shthira. There is nothing pejorative about the position of Yudhi-shthira’s hall—it is included as an integral part of cosmic space.

Nárada does talk of the beauty and splendor of these halls, but almost as if only in passing; he goes to great lengths, however, to list the names of all those who frequent each hall. Yudhi-shthira takes note of one important detail, at which Nárada had adroitly hinted in his discourse: in the hall of Indra—king of the gods and Lord of the East—there is only one human king, Harish-chandra. Yudhi-shthira asks why this is the case, and Nárada reveals that Harish-chan-

dra had performed the *rāja/sūya*, the Royal Consecration Sacrifice, allowing him to ascend to Indra's world rather than that of Yama, the God of Death, upon his death.

THE ROYAL CONSECRATION SACRIFICE

It is Nárada who puts the idea of performing the *rāja/sūya* into Yudhi-shthira's head; he also mentions that his dead father, Pandu, would ascend with all his relatives to Indra's realm if the sacrifice were performed. The Royal Consecration Sacrifice is a huge, solemn ceremony that elevates a king to the status of world-sovereign. Yudhi-shthira is so concerned about the wisdom of performing this ritual, fraught with dangers and difficulties, that he sends a messenger to Krishna to ask his advice. So far none of his advisers and friends have been able to convince him to proceed.

Krishna emphasizes Yudhi-shthira's worth and suitability for the honor, but advises him that such an undertaking requires the consent, *anumati*, of the entire *kṣatra*, "ruling class." He mentions that Jara-sandha has claimed universal sovereignty, and has almost achieved this distinction; only after his removal would Yudhi-shthira be able to perform the Royal Consecration Sacrifice. Jara-sandha has captured and imprisoned eighty-six kings of the hundred and one royal lineages in the world; he needs to subjugate the remaining fourteen, being the hundred-and-first himself, finally to consolidate his claim on universal sovereignty. Yudhi-shthira could, therefore, secure the allegiance of eighty-six kings in one swoop if he were to topple Jara-sandha.

Yudhi-shthira finally agrees to proceed with the ritual—for the greater glory of his family, for Pandu, and, funda-

mentally, to follow his dharma. Árjuna, Bhima and Krishna duly set out to fight Jara-sandha; he is vanquished, and the kings in his prisons released. Árjuna, Bhima, Saha-deva and Nákuḷa then set out to subjugate the remaining kingdoms of the world, a necessary step in their brother's quest for world sovereignty. This *dig/vijaya*—conquest of the directions, a central royal preoccupation in ancient India—is achieved with relative ease, although Saha-deva is forced into a nasty skirmish with the Fire God in the South.

The grand Royal Consecration Sacrifice finally begins, a colorful festival as much as a solemn ritual, full of pomp and ceremony. The arbitrary manner in which Yudhi-shthira grants permission to enter seems a curious contradiction in his otherwise magnanimous character—thousands of guests have to wait at the gates. One obstacle to the ceremony, however, arises: King Shishu-pala of the Chedis. A former ally of Jara-sandha of Mágadha, Shishu-pala takes exception to one of the rituals of the *rāja/sūya*, the guest-gift, which is offered to Krishna. This gift is the first in a series of parting gifts to the kings present at the ceremony, and thus a special honor. Shishu-pala challenges this award, denigrates those who accept it—particularly Bhishma—and belittles Krishna's achievements in no uncertain terms. Eventually Krishna loses his patience and beheads him with his discus, and the Royal Consecration Sacrifice continues in splendid fashion.

After the sacrificial ceremonies have concluded and most of the visitors have departed, the sage Vyasa arrives with his disciples. One of the most fascinating aspects of the 'Ma-ha-bhārata' is the role that Vyasa, the author of the work, plays in his own story. He knows the future, and plays with

it in the present. Here he gives Yudhi-shthira the greatest cause for concern, with the warning that “At the end of thirteen years, the entire race of kshatriyas will be wiped out, and you will be the instrument of such a destruction.” Yudhi-shthira is plunged into depression, and vows that for thirteen years he will not utter any word that might create rifts between people. He vows never to say no, never to refuse what is asked of him, in order to avoid the slightest quarrel. He hopes that such an action will “blunt the edge of fate,” but his words will come back to haunt him, for he accepts the challenge to play dice.

Duryódhana, whose envy has already been aroused by the sumptuous splendor of Yudhi-shthira’s hall, is further aggrieved in a scene that borders almost on farce. Duryódhana, who had stayed around for a little time after the *rāja/sūya*, finds himself in various embarrassing situations during a tour of the Pándavas’ great hall. He mistakes a pool for dry land and falls into it, walks into a crystal door he had not seen, and falls victim to various other deceptive designs crafted by the *asura* Maya. He sees no humor in his misfortunes, particularly as Bhima, Árjuna and the twins, who witness them, make no secret of their merriment.

THE DICE GAME

Duryódhana returns to Hástina-pura, where he bullies his father, Dhrita-rashtra, into accepting his plans to hold a dice game with the Pándavas. With the dexterous hand of Shákuni, the brother of Duryódhana’s mother, Gandhári, and a master at dice and dice-trickery, Duryódhana hopes to bring down the Pándavas and emerge triumphant. De-

spite the warnings of his chief adviser and younger brother, the highly respected Vídura, that such a confrontation may lead to chaos and conflict, Dhritā-rashtra submits to his son's will; he disclaims all personal responsibility for the consequences, saying, "A great catastrophe now hangs over mankind, which will destroy all kshatriyas. In its shadow man is powerless."

The dice game is one of the most dramatic and pivotal moments of the 'Maha-bhārata.' Due to Shákuni's tricks, Yudhi-shthira loses all his possessions in the first few rounds, including himself and his brothers. Only the brahmins of his kingdom and their wealth remain free. However, the game takes a further twist when Shákuni criticizes Yudhi-shthira for gambling himself when he still had one possession left, his wife Dráupadi. When the Pándavas' highly impressive consort learns that she too has been lost, she raises a question—almost a legal point—which brings all the ambiguities of Yudhi-shthira's position into focus: had she been staked by Yudhi-shthira while he was still a free man, or after he had become a slave? Even Bhishma is completely at a loss as to how to reply. If Yudhi-shthira was no longer her master when he staked her, she would be free, and Yudhi-shthira would have committed a fault against dharma. Yet how can the Dharma King commit a fault against dharma? In what sense, if at all, did Yudhi-shthira play voluntarily?

Meanwhile, Duryódhana and his brother Duhshāsana subject Dráupadi to frightful indignities, dragging her violently around the Great Hall by her hair—sprinkled only a few days before with holy water at the Consecration Sacrifice—while she is menstruating. They even begin to

unclothe her, but Dráupadi's prayers are answered and her dress is lengthened indefinitely. At this point the tide turns against Duryódhana, and Dhrita-rashtra nullifies the match, allowing the Pándavas to return home with all their possessions.

Nothing, however, is resolved, and it is not long before they are called back to play for one more stake. The loser accepts to live in the forest for a period of twelve years, and spend a further one year disguised in society⁵—conditions that Shákuni hopes will be impossible for the Pándavas to fulfill. Yudhi-shthira once again agrees to play, bound by his vow, and loses. The book closes with the Pándavas leaving for the forest as the world shakes with ominous portents.

Dharma AND Daiva

In the 'Maha·bhárata,' dharma is in crisis. This is its central preoccupation, for a world whose ultimate order and balance are threatened is a world that will fall apart. The 'Maha·bhárata' portrays this decay of dharma, this fragmentation of a fragile order, and the chaos and destruction that result. It is in 'The Great Hall' that dharma really starts to unravel, pulled apart by the demonic power of man's capacity for wickedness.

This crisis may reflect historical realities: the emperor Ashóka's conversion to Buddhism in the third century BCE, and the resulting threat to the established social and moral order, necessitated a riposte from those whose interests were most threatened, the brahmins. Praise for brahmins is omnipresent in 'The Great Hall'—Yudhi-shthira, for example,

avoids staking them at dice. Though the work probably existed in some form long before this critical historical period, the tension between Buddhists and brahmins after Ashóka's reign may have given great impetus to its elaboration and further development.⁶

Fate—*daiva*, “what comes from the gods”—also plays a central role, as it does in epic poetry in many cultures. Perhaps what is most interesting is the relationship between *puruṣa/kāra*, “human action,” and *daiva/kāra*, “divine action.” The sudden arrival after the Royal Consecration Sacrifice of Vyasa—an inspired sage acquainted with the ways of the gods—puts all this into focus. Vyasa's dire predictions prompt Yudhi-shthira to make a vow that, though intended to avoid human conflict, gives direct rise to it: in accordance with *daiva*.

Dhrita-rashtra's failure to act is presented with a certain bluntness, for he disclaims personal responsibility for allowing his son to proceed with his wicked designs by invoking *daiva*—“what is ordained is sure to come to pass.” Whereas Yudhi-shthira, though warned of the dangers of the Royal Consecration Sacrifice, is not made out to be in some way responsible for the ensuing chaos, Dhrita-rashtra is.

Daiva is a product of the root *div*, from which *deva*, “god,” is also derived. However, there is another root, *dīv*, which specifically means “to play at dice”—*devana*, a die, and *dyūta*, gambling, being two resulting nouns. Shiva, one of whose favorite pastimes is the game of dice, plays with the world's events: the link between the two notions of *daiva*—fate ordained by the gods and the game of dice—

becomes apparent. We are confronted with that most Indian of ideas—the gods playing with their creation.

NOTES

- 1 R.K. NARAYAN, *The Mahābhārata* (London: Penguin, 1978), back cover.
- 2 For reasons of space, a sketch of each character was impossible. Yudhi-shthira and Duryódhana are the essential agents of the action; it is around these two poles of *dharma* and *adharma* (*a/dharma*, the opposite of *dharma*, means “unrighteousness,” “wickedness”) that the action revolves. A short portrait of Krishna is offered because of the potential confusion that his name presents: Krishna in the ‘Maha-bhārata’ is very different from the Krishna of later Indian religion.
- 3 J.A.B. VAN BUITENEN argues that the dice game was an integral part of the Vedic *rājasūya* ritual, putting Yudhi-shthira under a ritual obligation to accept the challenge. See *The Mahābhārata*, vol. II. (Chicago: University of Chicago Press, 1973–1978), pp. 3–30.
- 4 The word is still in use: the Lok Sabha is the lower house of the parliament of the Republic of India, in New Delhi.
- 5 The Pāndavas’ adventures during their twelve-year exile in the forest are related in the *Vana/parvan*, and the events of their thirteenth year in society in the *Virāta/parvan*.
- 6 Madeleine BIAUDEAU goes into great depth on this issue in *Le Mahābhārata*, Tome I (Paris: Éditions du Seuil, 2002), pp. 97–127.

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1-4

GREATEST OF ALL HALLS

NĀRĀYAṆAṂ NAMASKṚTYA
Naraṁ c' âiva nar'ôttamam
devīṁ Sarasvatīṁ c' âiva
tato «Jayam» udīrayet!

THE GREATEST OF ALL HALLS

HONOR NARÁYANA,
most exalted Nara,
and blessed Sarásvati;
sing the “Victory” to come!*

VAIŚAMPĀYANA uvāca:

1.1 TATO 'BRAVĪN Mayāḥ Pārtham*
Vāsudevasya saṁnidhau
prāñjaliḥ ślakṣṇayā vācā
pūjayitvā punaḥ punaḥ:

MAYA uvāca:

«asmāt Kṛṣṇāt susaṁrabdhāt, pāvakāc ca didhakṣataḥ
tvayā trāto 'smi. Kaunteya, brūhi kiṁ karavāṇi te?»

ARJUNA uvāca:

«kṛtam eva tvayā sarvaṁ. svasti gaccha, mah'āśura!
prītimān bhava me nityaṁ, prītimanto vayaṁ ca te.»

MAYA uvāca:

«yuktam etat tvayi, vibho, yath" āttha, puruṣa'rṣabha,*
prīti|pūrvam ahaṁ kiṁ cit kartum icchāmi, Bhārata.
1.5 ahaṁ hi Viśvakarmā vai dānavānāṁ mahā|kaviḥ.
so 'haṁ vai tvat|kṛte kartuṁ kiṁ cid icchāmi, Pāṇḍava.»

ARJUNA uvāca:

«prāṇa|kṛcchrād vimuktaṁ tvam
ātmānaṁ manyase mayā.
evaṁ gate na śakṣyāmi
kiṁ cit kārayituṁ tvayā.
na c' āpi tava saṁkalpaṁ mogham icchāmi, dānava.
Kṛṣṇasya kriyatām kiṁ cit: tathā pratikṛtaṁ mayi.»

VAIŚAMPĀYANA uvāca:

codito Vāsudevas tu Mayena, Bharata'rṣabha,
muhūrtam iva saṁdadhyau, «kim ayaṁ codyatām iti?»
codayām āsa taṁ Kṛṣṇaḥ, «sabhā vai kriyatām iti,»
tato vicintya manasā loka|nāthaḥ prajā|patiḥ,

VAISHAMPÁYANA said:

Maya rendered honor to Áṛjuna in Krishna's presence, 1.1
his hands folded in respect, before softly addressing him:

MAYA said:

“From Krishna's fury you have rescued me, and from the
all-devouring fire. Áṛjuna, son of Kunti, tell me, what may
I do for you?”

ÁRJUNA said:

“You have done everything.* Farewell, great *ásura*! Be
always friendly toward us, and we shall be friendly toward
you.”

MAYA said:

“Such worthy words confirm your noble nature, my lord,
bull among men! Yet I still long to do something to show
my affection for you. For I am a supreme craftsman, Vishva- 1.5
karman among the *dánavas*,* and I wish to do something
for you, son of Pandu.”

ÁRJUNA said:

“You think that I have rescued you from the clutches
of death. Even if this is true I cannot ask another service
of you, but I do not wish to frustrate your intentions. Do
something for Krishna: that will be reward enough for me.”

VAISHAMPÁYANA said:

Maya then pressed Krishna, O most heroic of Bháratas,
who thought for a moment about the task he would set him.
Krishna—Vasudéva, Lord and Creator of the universe—
pondered and suggested, “Build an assembly hall, greatest
of craftsmen, if you wish to perform a gracious deed, a deed 1.10

- 1.10 «yadi tvam kartu|kāmo 'si priyam, śilpavatām vara,
dharma|rājasya, Daiteya, yādṛśīm iha manyase,
yām kṛtām n' ānukurvanti mānavāḥ prekṣya vismitāḥ*
manuṣya|loke sakale, tādṛśīm kuru vai sabhām.
yatra divyān abhiprāyān paśyema hi kṛtāms tvayā,
Āsurān mānuṣāms c' āiva, sabhām tām kuru vai, Maya.»

pratigrhya tu tad vākyam saṁprahr̥ṣto Mayas tadā
vimāna|pratimām cakre Pāṇḍavasya śubhām sabhām.
tataḥ Kṛṣṇaś ca Pārthaś ca dharma|rāje Yudhiṣṭhire
sarvam etad samāvedya darśayām āsatur Mayam.

- 1.15 tasmai Yudhiṣṭhiraḥ pūjām yath" |ārham akarot tadā,
sa tu tām pratijagrāha Mayaḥ sat|kṛtya, Bhārata.

sa pūrva|deva|caritam tadā tatra, viśām pate,
kathayām āsa Daiteyaḥ Pāṇḍu|putreṣu, Bhārata.
sa kālam kaṁ cid āśvasya Viśvakarmā vicintya tu,
sabhām pracakrame kartum Pāṇḍavānām mah" |ātmanām
abhiprāyeṇa Pārthānām, Kṛṣṇasya ca mah" |ātmanāḥ.
punye 'hani mahā|tejāḥ kṛta|kautuka|maṅgalāḥ
tarpayitvā dvija|śreṣṭhān pāyasena sahasraśaḥ,
dhanam bahu|vidham dattvā tebhya eva ca vīryavān,

- 1.20 sarva' |rtu|guṇa|saṁpannām, divya|rūpām, manoramām,
daśa|kiṣku|sahasrām tām māpayām āsa sarvataḥ.

- 2.1 UṢITVĀ KHĀṆḌAVAPRASTHE sukha|vāsam Janārdanaḥ
Pārthaiḥ prīti|samāyuktaiḥ pūjan' |ārha 'bhipūjitāḥ
gamanāya matim cakre pitur darśana|līlasaḥ.
dharma|rājam ath' āmantrya, Pṛthām ca pṛthu|locanaḥ,
vavande caraṇau mūrdhnā jagad|vandyāḥ pitr|śvasuḥ.

you deem worthy of the Dharma King.* A hall the like of which has never been seen before, which men, transfixed in awe, may never hope to imitate. Maya, build a hall in which we may see you realize the conceptions of god, *ásura* and man.”*

Upon hearing these words Maya joyfully accepted the proposal to construct a palatial hall for the Pándavas, a hall that would rival the gods’ celestial chariots in splendor. Thereupon Krishna and Árjuna Partha related all this to Yudhi-shthira, the Dharma King, and presented Maya to him. Yudhi-shthira received Maya with due honor, which 1.15 he accepted respectfully.

Maya, O Bhárata, then went on to relate to the sons of Pandu the feats of the ancient gods. After recuperating for a time in thought, this Vishva-karman set about the construction of a great hall for the noble sons of Pandu, according to the wishes of Árjuna, his brothers, and high-minded Krishna. On an auspicious day the heroic *ásura*, ardent and energetic, performed the initial rites, distributing gifts and offering sweetened milk-rice to brahmins by the thousand. He then measured out a terrain ten thousand cubits long on 1.20 each side, land overflowing with the delights of all seasons, captivating, of celestial beauty.

AFTER KRISHNA had lived happily for some time on the 2.1 Khándava Plains, enjoying the affection and honor of Pritha’s sons, he began to long to see his father, and his thoughts turned in that direction. The large-eyed hero—Janárdana, illustrious Hrishi-kesha—worshipped throughout the world, bade farewell to the Dharma King and to Pritha,

sa tayā mūrdhny upāghrātaḥ pariṣvaktāś ca Keśavaḥ.

dadarś' ānantaram Kṛṣṇo bhaginīm svām mahā|yaśāḥ,
tām upetya Hṛṣikeśaḥ prītyā bāṣpa|samanvitaḥ

2.5 arthyam, tathyam, hitam vākyaṃ,

laghu, yuktam, an|uttamam
uvāca bhagavān bhadraṃ

Subhadraṃ bhadra|bhāṣiṇīm.

tayā sval|jana|gāmīni śrāvito vacanāni saḥ,

saṃpūjitaś c' āpy a|sakṛc, chirasā c' ābhivāditaḥ.

tām anujñāya Vārṣṇeyaḥ, pratinandya ca bhāminīm,

dadarś' ānantaram Kṛṣṇam, Dhaumyam c' āpi Janārdanaḥ.

vavande ca yathā|nyāyam Dhaumyam puruṣa|sattamaḥ,

Draupadīm sātṇvayitvā ca, āmantrya ca Janārdanaḥ.

bhrātṛn abhyagamad vidvān Pārthena sahito balī,

bhrātṛbhiḥ pañcabhiḥ Kṛṣṇo vṛtaḥ, Śakra iv' āmaraiḥ.

2.10 yātrā|kālasya योग्यानि karmāṇi Garuḍa|dhvajah

kartu|kāmaḥ, śucir bhūtvā, snātavān, samalamkṛtaḥ,

arcayām āsa devāṃś ca dvijāṃś ca Yadu|puṃgavaḥ

mālya|japya|namas|kārair, gandhair ucc'|āvacaḥ api.

sa kṛtvā sarva|kāryāṇi pratasthe tasthuṣāṃ varaḥ.

upetya sa Yadu|śreṣṭho bāhya|kakṣād vinirgataḥ,

svasti|vācy' ārhato viprān dadhi|pātra|phal'|ākṣataiḥ,

vasu pradāya ca tataḥ pradakṣiṇam ath' ākarot.

kāñcanaṃ ratham āsthāya Tārksya|ketanam āsu|gam,

gadā|cakr'|āsi|śārng'|ādyair āyudhair āvṛtaṃ śubhaṃ

2.15 tithāv apy, atha nakṣatre, muhūrte ca guṇ'|ānvite

prayayau puṇḍarik'|ākṣaḥ Śaivya|Sugrīva|vāhanaḥ.

anvāuroha c' āpy enam premṇā rājā Yudhiṣṭhiraḥ,

apāsyā c' āsya yantāram Dārukaṃ yantr|sattamam,

abhiśūn saṃprajagrāha svayam Kuru|patīs tadā.

and honored his father's sister by kneeling to touch her feet with his head. She embraced him, and kissed him on the forehead.

Krishna then went to see his gentle and soft-spoken sister, Subhádra, tears of affection springing to his eyes, and coun- 2.5
seled her with brief and appropriate words; she bowed her head respectfully, and gave him messages to convey to her family. Krishna then took his leave, bidding her farewell, and went to see Dhaumya* and Dráupadi: the great hero bowed with great respect before Dhaumya and greeted Dráupadi, before graciously making his farewells, and parting.

Wise and mighty Krishna went up to the five brothers with Yudhi-shthira, in whose company he looked like Indra amid the Immortals. Performing the rites appropriate to the 2.10
start of a journey, he bathed—to purify himself—put on his finest clothes and worshipped gods and brahmins alike with various prayers, garlands and perfumes. This done, the great traveler, bull of the Yadus, set out.

On the way he offered gifts of fruit, bowls of yogurt and unhusked rice to deserving brahmins, and circled them in worship. Krishna then mounted his golden chariot, which bore Gáruda's emblem,* a swift and resplendent vehicle filled with his discus, club, sword, bow and other weapons, and—the hour, day and stars propitious—set out, drawn 2.15
by his horses Shaivya and Sugriva.

Out of love King Yudhi-shthira climbed up to join him, even moving his able charioteer Dáruka aside to take the reins himself; and Árvjuna, too, mounted the chariot, and waved a white yak-haired fan with a golden staff around

upāruhy' Ārjunaś c' âpi cāmara|vyajanaṃ sitam
rukma|daṇḍaṃ bṛhad|bāhur vidudhāva pradakṣiṇam.
tath" āiva Bhīmaseno 'pi yamābhyāṃ sahito balī
prṣṭhato 'nuyayau Kṛṣṇam ṛtvik|paurājanair vṛtaḥ.

sa tathā bhrātr̥bhiḥ sarvaiḥ Keśavaḥ para|vīra|hā
2.20 anvīyamānaḥ śuśubhe, śiṣyair iva guruḥ priyaiḥ.

Pārtham āmantrya Govindaḥ, pariṣvajya su|pīḍitam,
Yudhiṣṭhiraṃ pūjayitvā, Bhīmasenaṃ, yamau tathā,
pariṣvakto bhr̥ṣaṃ tais tu, yamābhyāṃ abhivāditāḥ.

yojan'|ārdham atho gatvā Kṛṣṇaḥ para|puram|jayāḥ
Yudhiṣṭhiraṃ samāmantrya, «nivartasv' ēti,» Bhārata;
tato 'bhivādyā Govindaḥ pādaḥ jagrāha dharma|vit.
utthāpya dharma|rājas tu mūrdhny upāghrāya Keśavam

Pāṇḍavo Yādava|śreṣṭhaṃ Kṛṣṇaṃ kamala|locanam,
«gamyatām ity» anujñāpya dharma|rājo Yudhiṣṭhiraḥ.

2.25 tatas taiḥ samvidam kṛtvā yathāvan Madhu|sūdanaḥ,
nivartya ca tathā kṛcchrāt Pāṇḍavān sa|pad'|ānugān,
svām purīm prayayau hr̥ṣṭo yathā Śakro 'marāvatīm.
locanair anujagmus te tam ā dṛṣṭi|pathāt tadā.

manobhir anujagmus te Kṛṣṇaṃ prīti|samanvayāt,
a|tr̥pta|manasām eva teṣāṃ Keśava|darśane.

kṣipram antar|dadhe Śauriś cakṣuṣāṃ priya|darśanaḥ.

a|kāma eva Pārthās te Govinda|gata|mānasāḥ
nivr̥ty' ōpayayus tūrṇaṃ svaṃ puram puruṣa'|rṣabhāḥ.
syandanen' ātha Kṛṣṇo 'pi tvaritaṃ Dvārakām agāt.
Sātvatena ca vīreṇa prṣṭhato yāyinā tadā,

2.30 Dārukeṇa ca sūtena sahito Devakī|sutaḥ
sa gato Dvārakām Viṣṇur, Garutmān iva vegavān.

Krishna's head. Mighty Bhima-sena followed them from behind, accompanied by the twins Nákula and Saha-deva, and a host of priests and townspeople.

Surrounded by the brothers, Késhava—Govínda, slayer of enemy heroes—shone radiantly like a guru amid his disciples; he embraced Ádjuna tightly, making his farewells, and bowed reverently before Yudhi-shthira, Bhima-sena and the twins. The three elder Pándavas then too embraced him with affection, and the twins waved a solemn, respectful goodbye. 2.20

Krishna, fearsome conqueror of enemy cities, advanced half a league* forward but, seeing the Pándavas following behind, requested of Yudhi-shthira that they all turn back; ever dutiful, having spoken, he fell at the King's feet in veneration. The Dharma King raised the lotus-eyed Yá-dava and kissed him on the head; he bid Krishna leave, commanding simply, "You may go." Courteously promising to return, Krishna once again departed in the highest spirits, like Indra as he headed for Amarávati, separating himself with difficulty from the Pándavas, who continued to follow him at first on foot, then with their eyes as far as their gaze would allow. Out of affection, the Pándavas clung to him in their minds' eye, unable to let him go. 2.25

The friendly-looking Krishna soon disappeared. The sons of Partha unwillingly turned around, their minds still with him, and swiftly made their way back to their own city. Krishna moved swiftly toward Dváraka in his chariot, and, accompanied by his charioteer Dáruka and followed by heroic Sátvata, Dévaki's son Vishnu reached the city at a speed to rival Gáruda. 2.30

nivṛtya dharma|rājas tu saha bhrātṛbhir acyutaḥ,
suhṛt|parivṛto rājā praviveśa pur'|ōttamam.
viṣṛjya suhṛdaḥ sarvān, bhrātṛn putrāṁś ca dharma|rāt
mumoda puruṣa|vyāghro Draupadyā sahito, nṛpa.
Keśavo 'pi mudā yuktaḥ praviveśa pur'|ōttamam
pūjyamāno Yadu|śreṣṭhair Ugrasena|mukhais tathā.
Āhukaṁ pitaraṁ vṛddhaṁ, mātaraṁ ca yaśasvinīm
abhivādya Balaṁ c' āiva sthitaḥ kamala|locanaḥ

2.35 Pradyumna|Sāmba|Niśaṭhāṁś, Cārudeṣṇaṁ, Gadaṁ tathā,
Aniruddhaṁ ca, Bhānuṁ ca pariṣvajya Janārdanaḥ
sa vṛddhair abhyanujñāto Rukmiṇyā bhavanaṁ yayau.

3.1 ATH' ĀBRAVĪN Mayaḥ Pārtham Arjunaṁ jayatām varam,
«āpṛcche tvāṁ, gamiṣyāmi, punar eṣyāmi c' āpy aham.
uttareṇa tu Kailāsaṁ, Mainākaṁ parvataṁ prati,
yiyakṣyamāṇeṣu purā dānaveṣu, mayā kṛtaṁ
citraṁ maṇi|mayaṁ bhāṇḍaṁ ramaṁ, Bindu|saraḥ prati,
sabhāyāṁ satya|saṁdhasya yad āsīd Vṛṣaparvaṇaḥ.
āgamiṣyāmi tad gṛhya yadi tiṣṭhati, Bhārata,
tataḥ sabhāṁ kariṣyāmi Pāṇḍavāya yaśasvinīm,

3.5 manah|prahlādinīm, citrāṁ, sarva|ratna|vibhūṣitām.

asti Bindu|sarasy ugrā gadā ca, Kuru|nandana,
nihitā Yauvanāśvena* rājñā hatvā raṇe ripūn.
suvarṇa|bindubhiś citrā, gurvī, bhāra|sahā, dṛḍhā,
sā vai śata|sahasrasya saṁmitā śatru|ghātinī;
anurūpā ca Bhīmasya, Gāṇḍīvaṁ bhavato yathā;
Vāruṇaś ca mahā|śaṅkho Devadattaḥ su|ghoṣavān.

On turning back, King Yudhi-shthira, tiger among men of everlasting glory, entered his royal capital surrounded by his friends and brothers. Dismissing them, he went alone to savor the pleasure of Dráupadi's company. Késhava, too, entered his own royal seat radiant with happiness as eminent Yádavas—of whom the most prominent was Ugra-sena—worshipped him. The lotus-eyed prince bowed respectfully before his old father, Áhuka, his illustrious mother and his brother Bala; and embraced Pradyúmna, Shamba, Níshatha, Cháru-deshna, Gada, Anirúddha and Bhanu; before obtaining the permission of the elders to visit Rúkmini's apartments. 2.35

MAYA THEN addressed Árjuna Partha, greatest of conquerors: "I must go and will now take my leave, but I shall soon return. North of Mount Kailása in the Maináka range and close to Lake Bindu, while the *dánavas* were engaged in sacrificial ceremonies, I once crafted a splendid vessel of precious stones, which remained in the court of Vrisha-parvan, known for his attachment to truth. I shall go and come back with it, if it is still there, O Bhárata, and then fashion for the Pándavas a magnificent hall of jewels which will enrapture every heart. 3.1 3.5

There is in Lake Bindu a mighty club, thrown there by King Yauvanáshva after he had slain his enemies in battle. Gold-studded, heavy—equal to a hundred thousand lesser weapons—it will stand up to brutal force; it is a fitting weapon for Bhima just as the Gandíva bow* is for you. There is also in the lake a great conch shell called Deva-datta, whose sound is exceptionally powerful, which came

sarvam etat pradāsyāmi bhavate, n' ātra saṁśayaḥ.»
ity uktvā so 'surah Pārthaṁ prāgludīcīm diśaṁ gataḥ.

asty uttarena Kailāsān, Mainākaṁ parvataṁ prati

3.10 Hiranya|śṛṅgaḥ su|mahān mahā|maṇi|mayo giriḥ,
ramyaṁ Bindu|saro nāma, yatra rājā Bhagī|rathaḥ
draṣṭuṁ Bhāgī|rathīm Gaṅgāṁ uvāsa bahulāḥ samāḥ.
yatr' eṣṭuṁ sarva|bhūtānām īśvareṇa mah"ātmanā
āhṛtāḥ kratavo mukhyaḥ śataṁ, Bharata|sattama,
yatra yūpā maṇi|mayāś, caityāś c' āpi hiraṇ|mayāḥ
śobh"ārthaṁ vihitās tatra, na tu drṣṭ'āntataḥ kṛtāḥ,
yatr' eṣṭvā sa gataḥ siddhiṁ sahasr'ākṣaḥ Śacī|patiḥ,
yatra bhūta|patiḥ sṛṣṭvā sarvān lokān sanātanaḥ
upāsyate tigma|tejāḥ sthito bhūtaiḥ sahasraśaḥ.

3.15 Nara|Nārāyaṇau, Brahmā, Yamaḥ, Sthāṇuś ca pañcamah
upāsatē yatra sattraṁ sahasra|yuga|paryaye,
yatr' eṣṭaṁ Vāsudevena sattrair varṣa|gaṇān bahūn,
śraddadhānena satataṁ dharma|saṁpratipattaye.
suvarṇa|mālino yūpāś, caityāṁś c' āpy atibhāsvarān
dadau yatra sahasrāṇi prayutāni ca Keśavaḥ.

tatra gatvā sa jagṛha gadāṁ śaṅkhaṁ ca, Bhārata,
sphāṭikaṁ ca sabhā|dravyaṁ yad āsīd Vṛṣaparvaṇaḥ,
kiṁkaraiḥ saha rakṣobhir yad arakṣaṇ mahad dhanam.
tad agrhṇān Mayas tatra gatvā sarvaṁ mah"āsurah,

3.20 tad āhṛtya ca tāṁ cakre so 'suro 'pratimāṁ sabhāṁ
viśrutāṁ triṣu lokeṣu, divyāṁ maṇi|mayīm śubhāṁ.
gadāṁ ca Bhīmasenāya pravarāṁ pradadau tadā,
Devadattaṁ c' Ārjunāya śaṅkha|pravaram uttamam,
yasya śaṅkhasya nādena bhūtāni pracakampire.

from Váruna. Doubt not, this will all be yours." With such promises, the *ásura* left, heading northeast.

North of Mount Kailása toward the Maináka range there is a splendid peak made of gems called Hiránya-shringa, and near it the lovely Lake Bindu, where King Bhagi-ratha lived for many years in his desire to see the goddess Ganga.* It was there that the lord of all creatures performed one hundred great sacrifices; there bejeweled sacrificial poles and golden altars were erected, even though no scripture ordained it, for their beauty alone. There Shachi's thousand-eyed consort, having offered sacrifices, achieved perfection; and there the eternal lord, having brought all worlds into being, is worshipped by thousands in fiery magnificence. 3.10

There, too, Nara and Naráyana, Brahma, Yama and Sthanu attend great sacrifices every one thousand aeons; Vasu-déva has performed ceremonies there faithfully for years and years, always striving to act righteously. There, too, Késhava had thousands and thousands of sacrificial stakes erected draped in golden garlands, and mighty altars built of dazzling splendor. 3.15

Upon arrival Maya took possession of the club, the conch shell, the crystals and other treasure from the palace that had belonged to King Vrisha-parvan, vast wealth that he guarded with servant *rákshasas*. Taking it all, the great *ásura* returned home and proceeded to build a heavenly hall of celestial splendor, shimmering with the light of jewels, unparalleled and celebrated throughout the three worlds. The mighty club he gave to Bhima-sena and to Árjuna the conch at whose terrible roar all creatures trembled in awe. 3.20

sabhā ca sā, mahā|rāja, śātakumbha|maya|drumā
daśa|kiṣku|sahasrāṇi samantād āyat” ābhavat.
yathā vahner, yath” ārkasya, Somasya ca yathā sabhā,
bhrājamānā tath” ātyarthyam dadhāra paramam vapuḥ.
abhighnat” īva prabhayā prabhām arkasya bhāsvarām

- 3.25 prababhau jvalamān” ēva divyā divyena varcasā.
nava|megha|pratīkāśā, divam āvṛtya viṣṭhitā
āyatā, vipulā, ramyā, vipāpmā, vigata|klamā,
uttama|dravya|saṃpannā, ratna|prākāra|toranā,
bahu|citrā, bahu|dhanā, su|kṛtā Viśvakarmaṇā.
na Dāsārhi, Sudharmā vā, Brahmaṇo* v” ātha tādrṣī
sabhā rūpeṇa saṃpannā, yām cakre matimān Mayah.

tām sma tatra Mayen’ ōktā rakṣanti ca vahanti ca
sabhām aṣṭau sahasrāṇi Kiṃkarā nāma rākṣasāḥ,
antarikṣa|carā ghorā, mahā|kāyā, mahā|balāḥ,
rakt’|ākṣāḥ piṅgal’|ākṣās ca, śukti|karṇāḥ, prahāriṇaḥ.

- 3.30 tasyām sabhāyām nalinīm cakār’ āpratimām Mayah
vaidūrya|patra|vitatām, maṇi|nāla|may’|āmbujām,
padma|saugandhikavatīm, nānā|dvija|gaṇ’|āyutām,
puṣpitaiḥ paṅkajaiś citrām, kūrmair matsyaiś ca kāñcanaḥ,
citra|sphatika|sopānām, niṣpaṅka|salilām śubhām,
mand’|ānila|samuddhūtām, muktā|bindubhir ācitām,
mahā|maṇi|śilā|paṭṭa|baddha|paryanta|vedikām.
maṇi|ratna|citām tām tu ke cid abhyetya pārthivāḥ
drṣtv” āpi n’ ābhyaṇanta; te ’jñānāt prapatanty uta.

tām sabhām abhito nityam puṣpavanto mahā|drumāḥ
āsan nānā|vidhā nīlāḥ, śīta|cchāyā, mano|ramāḥ,
3.35 kānanāni su|gandhīni, puṣkarīnyaś ca sarvaśaḥ,
haṃsa|kāraṇḍav’|ōpetās cakravāk’|ōpaśobhitāḥ.

That palace, O Bhárata, was built of pillars of pure gold; it covered a vast area ten thousand cubits long and wide; it blazed with a fiery light as intense as the sun, white as Soma.* That bright light, which dimmed even the sun's brilliance, glowed with the divine radiance of the heavens. Like a thick monsoon cloud it dominated the whole sky, 3.25 uplifting the spirit, unblemished. Fashioned thus of only the finest materials, its walls and gateways studded with heavenly jewels, so well built and richly decorated was Maya's creation that it surpassed the Sudhárman Hall of the Dashárhas* and the mansion of Brahma.

Eight thousand sky-flying Servant *rákshasas* with pearl-skewed ears—terrible, fierce and mighty—acted as guards and porters, on Maya's orders, watching over the hall with terrifying blood-red eyes.

Inside the hall, Maya built an exquisite pool adorned with 3.30 lotuses and lilies with leaves of lapis lazuli sparkling from their gem-studded stalks; whose crystal waters, covered by fresh and fragrant blossoms, were a home to colorful birds, turtles and golden fish; whose calm and tranquil surface rippled gently in the breeze. Crystal steps led down into the pool and a marble parapet surrounded it, encrusted with glistening precious stones. Many kings visited and fell into the pool, mistaking the water itself for the abundance of sparkling jewels that adorned it.

Tall and shady trees of many kinds which never stopped blossoming surrounded the hall, and everywhere there were 3.35 fragrant groves and lotus pools where geese, ducks and *chakra* birds* fluttered and cried in all their beauty. Breezes fanned the Pándavas with the exquisite scents of land and

jalal|jānām ca padmānām, sthalal|jānām ca sarvaśaḥ
māruto gandham ādāya Pāṇḍavān sma niṣevate.
īdr̥śīm tām sabhām kṛtvā māsaiḥ paricaturdaśaiḥ
niṣṭhitām dharma|rājāya Mayo, rājan, nyavedayat.

4.1 TATAḤ PRAVEŚANAM tasyām cakre rājā Yudhiṣṭhirah,
ayutaṃ bhojayitvā tu brāhmaṇānām nar'ādhipaḥ.
s'ājyena, pāyasaṇ' āiva, madhunā miśritena ca
bhakṣyair mūlaiḥ phalaiś c' āiva, māṃsair vārāha|hāriṇaiḥ,
kṛsaren' ātha jīvantiyā, haviṣyena ca sarvaśaḥ,
māṃsa|prakāir vividhaiḥ, khādyaiś c' āpi tathā, nṛpa,
coṣyaiś ca vividhai, rājan, peyaiś ca bahu|vistaraiḥ,
ahataiś c' āiva vāsobhir, mālyair ucc'āvacaṇ api
tarpayām āsa vipr'ēndrān nānā digbhyah samāgatān.

4.5 dadau tebhyaḥ sahasrāṇi gavām pratyekaśaḥ punaḥ.
puṇy'āha|ghoṣas tatr' āsīd diva|sprḡg iva, Bhārata.
vāditrair vividhair divyair, gandhair ucc'āvacaṇ api
pūjayitvā Kuru|śreṣṭho daivatāni nyaveśayat.*
tatra mallā, naṭā, jhallāḥ, sūtā, vaitālikās tathā
upatasthur mah"ātmānaṃ Dharma|putraṃ Yudhiṣṭhiram.

tathā sa kṛtvā pūjām tām bhrātṛbhiḥ saha Pāṇḍavaḥ
tasyām sabhāyām ramyāyām reme Śakro yathā divi.

sabhāyām ṛsayas tasyām Pāṇḍavaiḥ saha āsate,
āsām cakrur nar'ēndrās ca nānā|deśa|samāgatāḥ:

4.10 Asito Devalaḥ, Satyaḥ, Sarpamālī, Mahāśīrāḥ,
Arvāvasuḥ, Sumitraś ca, Maitreyaḥ, Śunako, Baliḥ,
Bako Dālbhyaḥ, Sthūlaśīrāḥ, Kṛṣṇa|Dvaipāyanaḥ, Śukaḥ
Sumantur, Jaiminiḥ, Pailo, Vyāsa|śiṣyās tathā vayam,
Tittirir, Yājñavalkyaś ca, sa|suto Lomahaṛṣaṇaḥ,
Apsuhomyaś ca, Dhaumyaś ca, Aṇīmāṇḍavya|Kauśikau,
Dāmoṣṇīṣas, Traivaliś ca, Parṇādo, Ghaṭajānukaḥ,

water lilies. Such was the palace that Maya built in fourteen months, O king. When it was finished, he reported back to the Dharma King.

KING YUDHI-SHTHIRA, lord of men, made his entrance 4.1
after distributing food to ten thousand noble brahmins from
every quarter. He satisfied them with preparations of milk
and rice, spiced rice with peas, roots and fruit, honey, wild
boar and venison, clarified butter, *jivánti*,* all kinds of meat,
a whole range of things to chew, suck and drink, garlands
and fresh garments; and gave them a thousand cows each. 4.5
The great tumult of the auspicious day seemed to echo
to the heavens, O Bhárata. Then, having worshipped the
gods with celestial music and refined perfumes, the Best of
the Kurus installed them there, athletes, dancers, wrestlers,
boxers, bards and singers all attending upon great-souled
Dharma's son.

When these ceremonies had concluded, Yudhi-shthira
and his brothers relaxed in that lovely hall like Indra in the
heavens.

Sages joined the Pándavas, and kings too of distant lands:
Ásita Dévala, Satya, Sarpa-malin, Maha-shiras, Arva-vasu, 4.10
Sumíttra, Maitréya, Shúnaka, Bali, Baka Dalbhya, Sthula-
shiras, Krishna Dvaipáyana and we ourselves, Vyasa's stu-
dents: there were also Shuka Sumántu, Jáimini, Paila, Tít-
tiri, Yajnaválkya, Loma-hárshana and his son Apsu-homya,
Dhaumya, Animandávya, Káushika, Damoshnísha, Trái-
vali, Parnáda, Ghata-jánuka, Maunjáyana, Vayu-bhaksha,
Parashárya, Sárika, Balaváka, Shiniváka, Sapta-pala, Krita-
shrama, Jatu-karna, Shikhávat, Alámba, Parijátaka, noble 4.15

- Mauñjāyano, Vāyubhakṣaḥ, Pārāśaryaś, ca Sārikaḥ,
 Balavākaḥ, Śinīvākaḥ, Saptapālaḥ, Kṛtaśramaḥ,
 Jātūkarnaḥ, Śikhāvāṃś ca, Alambaḥ, Pārijātaḥ,
 4.15 Parvataś ca mahābhāgo, Mārkaṇḍeyo mahā|muniḥ,
 Pavitrapāṇiḥ, Sāvarṇo, Bhālukur, Gālavas tathā,
 Jaṅghābandhuś ca, Raibhyaś ca, Kopavegas, tathā Bhṛguḥ,
 Haribabhruś ca, Kauṇḍinyo, Babhrumālī, Sanātanaḥ,
 Kakṣivān, Auśijaś c' āiva, Nāciketo, 'tha Gautamaḥ,
 Paiṅgyo, Varāhaḥ, Śunakaḥ, Śāṇḍilāś ca mahā|tapāḥ,
 Kukkuero, Veṇujaṅgho' tha, Kālāpaḥ, Kaṭha eva ca.
 munayo dharma|vidvāṃso, dhṛt'|ātmāno, jit'|ēndriyāḥ,
 ete c' ānye ca bahavo veda|vedāṅga|pāra|gāḥ
 upāsate mah" |ātmānaṃ sabhāyām ṛṣi|sattamāḥ,
 4.20 kathayantaḥ kathāḥ puṇyā dharma|jñāḥ, śucayo, 'malāḥ.
 tath" āiva kṣatriya|śreṣṭhā dharma|rājam upāsate:
 śrīmān, mah" |ātmā, dharm'|ātmā Muñjaketur, Vivardhanaḥ,
 Saṃgrāmajid, Durmukhaś ca, Ugrasenaś ca vīryavān,
 Kakṣasenaḥ kṣiti|patiḥ, Kṣemakaś c' āparājitaḥ,
 Kāmbōja|rājaḥ Kamaṭhaḥ, Kampanaś ca mahā|balaḥ,
 bala|pauruṣa|saṃpannān, kṛt'|āstrān, amit'|āujasaḥ*
 satataṃ kampayām āsa Yavanān eka eva yaḥ,
 yath" āsurān Kālakeyān devo vajra|dharas, tathā.

- Jātāsuro Madrakānām ca rājā,
 Kuntiḥ, Pulindaś ca Kirāta|rājaḥ,
 tath" Āṅga|Vaṅgau saha Puṇḍrakeṇa,
 Pāṇḍy'|Ōḍra|rājau saha c' Āndhrakeṇa,
 4.25 Āṅgo, Vaṅgaḥ, Sumitraś ca, Śaibyaś c' āmitra|karśanaḥ,
 Kirāta|rājaḥ Sumanā, Yavan'|ādhipatis tathā
 Cāṇūro, Devarātaś ca, Bhojo, Bhīmarathaś ca yaḥ,
 Śrutāyudhaś ca Kālīṅgo, Jayasenaś ca Māgadhaḥ,

Párvata, the great sage Markandéya, Pavitra-pani, Savárna, Bháluki, Gálava, Janghabándhu, Raibhya, Kopa-vega, Bhṛigu, Hari-babhru, Kaundínya, Babhru-mali, Sanátana, Kakshívat, Áushija, Nachikétas, Gáutama, Paingya, Varáha, Shúnaka, the great ascetic Shándila, Kúkkura, Venu-jangha, Kalápa and Katha.

These and many other worthy ascetics, virtuous masters of soul and body, learned in the Vedas and Branches of the Veda, all did honor to the great-souled king in his assembly hall, worshipping him with sacred discourses and auspicious stories. Noble kshatriyas* also attended upon him, such as great-souled, majestic Munja-ketu, and Vivárdhana, Sangráma-jit, Dúrmukha, mighty Ugra-sena, King Kaksha-sena, invincible Kshémaka, King Kámatha of Kambója and the terrible Kámpana, infinite in majestic splendor, who alone brought the Greeks—masters in the use of arms, strong and courageous—trembling to their knees like Indra when he reduced the Kalakéya *ásuras* with his thunderbolt. 4.20

Also present were King Jatásura of the Mádrakas, King Pulínda of the Kirátas, Kunti, Anga, Vanga, Púndraka, the kings of the Pandyas and the Udras, Ándhraka, King Súmanas of the Kirátas, King Chanúra of the Greeks, Sumíttra, Shaibya who tears his enemies to pieces, Deva-rata, Bhoja, Bhima-ratha, Shrutáyudha of Kalínga, Jaya-sena of Mágadha, Kétumat, Vasu-dana of Vidéha, Krita-kshana, Sukárman, Chekitána, Puru who destroys his enemies in battle, Sudhárman, Anirúddha, mighty Shrutáyus, invincible Anúpa-rajá, handsome Krama-jit, Shishu-pala and his son the King of Karúsha as well as those unconquerable 4.25

- Sukarmā, Cekitānaś ca, Puruś c' âmitra|karṣaṇaḥ,
Ketumān, Vasudānaś ca Vaideho, 'tha Kṛtakṣaṇaḥ,
Sudharmā c', Âniruddhaś ca, Śrutāyuś ca mahā|balaḥ,
Anūparājo dur|dharṣaḥ, Kramajic ca sudarśanaḥ,
Śiśupālāḥ saha|sutaḥ, Karūṣ'ādhipatis tathā,
Vṛṣṇinām c' âiva Durdharṣāḥ kumārā deva|rūpiṇaḥ:
4.30 Āhuko, Vipṛthuś c' âiva, Gadaḥ, Sāraṇa eva ca,
Akrūraḥ, Kṛtavarmā ca, Satyakaś ca Śineḥ sutaḥ.
Bhīṣmako, 'th' Âkṛtiś c' âiva, Dyumatsenaś ca vīryavān,
Kekayāś ca mah"lêṣv|āsā, Yajñasenaś ca Saumakiḥ,
Ketumān, Vasumāṃś c' âiva, kṛt'âstrāś ca mahā|balāḥ.
ete c' ânye ca bahavaḥ kṣatriyā mukhya|saṃmataḥ
upāsate sabhāyām sma Kuntī|putraṃ Yudhiṣṭhiram.
Arjunaṃ ye ca saṃśritya rāja|putrā mahā|balāḥ
aśikṣanta dhanur|vedaṃ raurav'âjina|vāsasaḥ.
tatr' âiva śikṣitā, rājan, kumārā Vṛṣṇi|nandanāḥ:
4.35 Raukmiṇeyaś ca, Sāmbaś ca, Yuyudhānaś ca Śatyakiḥ,
Sudharmā c', Âniruddhaś ca Śaibyaś ca nara|puṅgavaḥ.
ete c' ânye ca bahavo rājānaḥ, pṛthivī|pate,
Dhanaṃjaya|sakhā c' âtra nityam āste sma Tumburuḥ.
upāsate mah"lātmānam āsīnaṃ sapta|viṃśatiḥ,
Citrasenaḥ sah' āmātyo, gandharv'âpsarasas tathā,
gīta|vāditra|kuśalāḥ sām̐ya|tāla|viśāradāḥ.
pramāṇe 'tha laye sthāne Kinnarāḥ kṛta|nīśramāḥ
saṃcoditās Tumburuṇā gandharva|sahitās tadā
gāyanti divya|tānais te yathā|nyāyaṃ manasvīnaḥ,
Pāṇḍu|putrān ṛṣīmś c' âiva ramayanta upāsate.
4.40 tasyām sabhāyām āsīnāḥ su|vrataḥ* satya|saṃgarāḥ
div' īva devā Brahmāṇaṃ, Yudhiṣṭhiram upāsate.

Vrishni youths handsome as gods: Áhuka, Víprithu, Gada, 4.30
Sárana, Akrúra, Krita-varman and Sátyaka, son of Shini.

Bhíshmaka and Ákriti were there, and brave Dyumat-sena, Yajna-sena of the Sómakas, the Kékayas, renowned for their skill as bowmen, mighty Vásumat, proficient in the use of arms. . . these eminent kshatriyas, and many others besides, all waited upon Yudhi-shthira, son of Kunti, in that hall.

Formidable princes clad in deerskins approached Árjuna to learn the science of archery along with the Vrishni youths, Rúkmini's son, Yuyudhána the son of Sátyaki, Samba, Sudhárman, Anirúddha and Shaibya. These and many other kings were there, lord of the earth, as was Dhananjaya's age-old friend Túmburu. Twenty-seven *gandhárvas* and *ápsarases*, led by Chitra-sena and his ministers, renowned for their skills in rhythm and pitch, music and song, waited on the great-souled hero as he sat. 4.35

The *kínnaras* too, were there: those experienced musicians, accompanied by the *gandhárvas* and encouraged by Túmburu, delighted the Pándavas and the sages in the hall with their heavenly voices and mastery of the rules of music. Steadfast in their vows and true to their promises, they all worshipped Yudhi-shthira in that hall as the gods worship 4.40
Brahma in heaven.

5-12

THE CELESTIAL MANSIONS
OF THE WORLD GUARDIANS

- 5.1 ATHA TATR' ōpaviṣṭeṣu Pāṇḍaveṣu mah"ātmasu,
mahatsu c' ōpaviṣṭeṣu gandharveṣu ca, Bhārata,
Ved'|Ōpaniṣadām vettā ṛṣiḥ sura|gaṇ'|ārcitaḥ,
itihāsa|purāṇa|jñāḥ, purā|kalpa|viśeṣa|vit,
nyāya|vid, dharma|tattva|jñāḥ, ṣaḍ|aṅga|vid an|uttamaḥ,
aikya|saṃyoga|nānātva|samavāya|viśāradaḥ,
vaktā pragalbho, medhāvī, smṛtimān, nayavit kaviḥ,
par'|āpara|vibhāga|jñāḥ, pramāṇa|kṛta|niścayaḥ,
- 5.5 pañc'|āvayava|yuktasya vākyasya guṇa|doṣa|vit,
uttar'|ōttara|vaktā ca vadato 'pi Bṛhaspateḥ,
dharma|kām'|ārtha|mokṣeṣu yathāvat kṛta|niścayaḥ,
tathā bhuvana|kośasya sarvasy' āsya mahā|matih,
pratyakṣa|darśī lokasya tiryag, ūrdhvam, adhas tathā,
Sāṃkhya|Yoga|vibhāga|jño, nirvivitsuḥ sur'|āsurān,
saṃdhi|vighraha|tattva|jñas tv, anumāna|vibhāga|vit,
ṣaḍguṇya|vidhi|yuktaś ca, sarva|śāstra|viśāradaḥ,
yuddha|gāndharva|sevī ca, sarvatr' ā|pratighas tathā,

VAISHAMPÁYANA said:

INTO THAT HALL, O Bhárata, where the great-souled Pá- 5.1
ndavas and *gandhárvas* were seated, there came the celestial
sage Nárada. The Gods worshipped him. He was a master of
the Vedas and the Upanishads, a scholar of ancient tales and
histories; he knew the vicissitudes of former world cycles and
was skilled in logic; he possessed special insight into dharma
and was thoroughly conversant with the Six Branches of the
Veda.* He was an expert in unity, conjunction, diversity and
inherence;* he was eloquent, brilliant, resolute and a great
poet gifted with exceptional memory and political skill; in-
cise in his capacity to discriminate between good and bad, 5.5
his opinions were authoritative; he had unique insight into
the correctness or incorrectness of five-part syllogisms and
was capable of emerging the superior debater of Brihas-pati
himself; his convictions were grounded in the Four Aims
of Life—Dharma, Pleasure, Wealth and Salvation—and his
intelligence comprehended all of the world's treasures. He
could behold the whole universe—above, below, across—
as if it were present before his own eyes; he was a master
of both Samkhya and Yoga philosophy, and loved to create
discord between gods and demons; he was conversant with
the sciences of war and treaty and erudite in all branches of
knowledge; he was skilled in the art of drawing conclusions
on the basis of the six logical precepts, and a lover of both
war and music: he was invariably undefeated.

- etais c' anyais ca bahubhir yukto guṇa|gaṇair munih
5.10 lokān anucaran sarvān āgamat tāṃ sabhām, nṛpa,
Nāradaḥ su|mahā|tejā ṛṣibhiḥ sahitas tadā,
Pārijātena, rāj' |ēndra, Parvatena ca dhīmatā,
Sumukhena ca Saumyena deva' |ṛṣir amita|dyutiḥ.
sabhā|sthān Pāṇḍavān draṣṭuṃ prīyamāṇo mano|javaḥ
jay' |āśīrbhis tu taṃ vipro dharma|rājānam ārcayat.
tam āgatam ṛṣim dr̥ṣṭvā Nāradaṃ sarva|dharma|vit
sahasā Pāṇḍava|śreṣṭhaḥ pratyutthāy' ānujaiḥ saha
abhyavādayata prītyā vinay' |āvanatas tadā,
tad|arham āsanam tasmai saṃpradāya yathā|vidhi.
5.15 gāṃ c' āiva, madhu|parkaṃ ca saṃpradāy', ārgghyam eva ca,
arcayām āsa ratnaiś ca, sarva|kāmaiś ca dharma|vit.
tutoṣa ca, yathāvac ca
pūjāṃ prāpya Yudhiṣṭhiram,
so 'rcitaḥ Pāṇḍavaiḥ sarvair
maha" |ṛṣir Veda|pāragaḥ
dharma|kāma' |ārtha|saṃyuktaṃ
papracch' ēdaṃ Yudhiṣṭhiram.

NĀRADA uvāca:

- «kac cid* arthās ca kalpante? dharme ca ramate manah?
sukhāni c' ānubhūyante? manaś ca na vihanyate?
kac cid ācaritāṃ pūrvair, nara|deva, Pitā|mahaiḥ
vartase vṛttim a|kṣudrām dharm' |ārtha|sahitām triṣu?
kac cid arthena vā dharmam, dharmeṇ' ārtham ath' āpi vā,
ubhau vā prīti|sāreṇa na kāmena prabādhase?
5.20 kac cid arthaṃ ca, dharmam ca, kāmam ca, jayatām vara,
vibhajya kāle kāla|jñāḥ sadā, vara|da, sevase?

Nárada, celestial sage of immeasurable radiance and boundless vigor, who had traveled the length and breadth of all the worlds, who possessed these gifts and many others besides, entered the hall accompanied by various seers including Parijáta, wise Párvata, Súmukha and Saumya. The quick-thinking brahmin was filled with gladness at the sight of the Pándavas in the hall, and paid his respects to the Dharma King with prayers for victory. 5.10

Seeing the learned sage arrive, the Best of the Pándavas, conversant with every propriety, promptly rose with his brothers and greeted him affectionately with a courteous bow, before showing him to a worthy seat. He gave him a cow and the customary offerings of honey, yogurt and water to drink, and also worshipped him with gems and all kinds of other delights. Satisfied with the honor shown him by Yudhi-shthira and the other Pándavas, the great master of the Vedas proceeded to raise with Yudhi-shthira various questions concerning Dharma, Pleasure and Wealth. 5.15

NÁRADA said:

“Are you happy with the state of your affairs? Do you take delight in Dharma? Do you enjoy pleasures? Is your mind left unsettled by them? Do you choose the noble path, followed by your grandfathers before you, king of men, that best enables your subjects to pursue Wealth and Dharma? You do not impoverish *Dharma* for the sake of Wealth, or Wealth for the sake of Dharma, or both for the sake of Pleasure, which easily seduces? Greatest of conquerors, you who understand time, do you always know how to divide 5.20

kac cid rāja|guṇaiḥ ṣaḍbhiḥ sapta'ōpāyāṃs tath", ānagha,
 bal'ābalaṃ tathā samyak catur|daśa parīkṣase?
 kac cid ātmānam anvīkṣya, parāṃś ca, jayatāṃ vara,
 tathā saṃdhāya, karmāṇi aṣṭau, Bhārata, sevase?
 kac cit prakṛtayaḥ sapta na luptā, Bharata'rṣabha,
 ādhyās tathā vyasanīnaḥ* sv|anuraktās ca sarvaśaḥ?
 kac cin na kṛtakair dūtair, ye c' āpy a|parīśaṅkitāḥ
 tvatto vā, tava c' āmātyair bhidyate mantritaṃ tathā?

5.25 mitr'ōdāsīna|śatrūṇāṃ kac cid vetsi cikīrṣitam?

kac cit saṃdhim yathā|kālaṃ, vighrahaṃ c' ōpasevase?
 kac cid vṛttim udāsīne, madhyame c' ānuvartase?
 kac cid ātma|samā, vṛddhāḥ, śuddhāḥ, saṃbodhana|kṣamāḥ,
 kulīnās c', ānuraktās ca kṛtās te, vīra, mantriṇaḥ?
 vijayo mantra|mūlo hi rājño bhavati, Bhārata.

kac cit saṃvṛta|mantrais te amātyaiḥ śāstra|kovidaiḥ
 rāṣṭraṃ su|rakṣitaṃ, tāta, śatrubhir na vilupyate?
 kac cin nidrā|vaśaṃ n' āiṣi, kac cit kāle vibudhyase?
 kac cic c' āpara|rātreṣu cintayasy artham, artha|vit?

5.30 kac cin mantrayase n' āikaḥ, kac cin na bahubhiḥ saha?

kac cit te mantrito mantro na rāṣṭraṃ anudhāvati?

your time between Dharma, Wealth and Pleasure to best serve them all?

Faultless hero, do you practice the Seven Means with the Six Royal Virtues;* do you examine your own strengths and weaknesses and the Fourteen Ways of Politics? Greatest of conquerors, do you examine yourself and your enemies before you make peace, and then pursue the Eight Occupations? You do not neglect your seven chief ministers, and are they still your devoted servants, uncorrupt despite all the wealth they have earned? Do your spies, ministers and you yourself not divulge your plans and deliberations? Do you 5.25 know the designs of your friends, strangers and enemies?

Do you wage war and make peace at the right times? Do you follow an appropriate course of action toward those who are neutral toward you? O hero, have you surrounded yourself with ministers who are like yourself—ministers who are wise, honest, of noble birth, not hasty in judgment and devoted to you? O Bhárata, the victories of kings are rooted in sage advice.

Do your ministers, who keep their plans secret and are learned in the great texts, protect your kingdom so that no enemy may seize it? You have not succumbed to a love of sleep, and wake up at the proper time? You who know how to conduct business, do you think about the tasks ahead even in the small hours of the night? You settle no matter 5.30 either by yourself alone nor upon the advice of too many? And your plans do not leak out into the kingdom?

kac cid arthān viniścitya laghu|mūlān, mah”|ôdayān,
 kṣipram ārabhase kartuṃ, na vighnayasi tādṛśān?
 kac cin na sarve karmāntāḥ parokṣās te viśaṅkitāḥ?
 sarve vā punar utsṛṣṭāḥ, saṃsṛṣṭaṃ c’ ātra kāraṇam.
 āptair a|lubdhaiḥ kramikais te ca kac cid anuṣṭhitāḥ?
 kac cid, rājan, kṛtāny eva kṛta|prāyāṇi vā punaḥ
 vidus te, vīra, karmāṇi, n’ ānavāptāni kāni cit?
 kac cit kāraṇikā dharme, sarva|śāstreṣu kovidāḥ
 kārayanti kumārāṃś ca yodha|mukhyāṃś ca sarvaśaḥ?
 5.35 kac cit sahasrair mūrkhāṇām ekaṃ krīṇāsi paṇḍitam?
 paṇḍito hy artha|kṛcchreṣu kuryān niḥśreyasaṃ param.

kac cid durgāṇi sarvāṇi dhana|dhāny’|āyudh’|ôdakaiḥ,
 yantrais ca paripūrṇāni, tathā śilpi|dhanur|dharaiḥ?
 eko ’py amātyo medhāvī, śūro, dānto, vicakṣaṇaḥ
 rājānaṃ rāja|putraṃ vā prāpayen mahatīm śriyam.
 kac cid aṣṭādaś’ ānyeṣu, sva|pakṣe daśa pañca ca,
 tribhis tribhir avijñātair vetsi tīrthāni cārakaiḥ?
 kac cid dviṣāṃ aviditaḥ, pratipannaś ca sarvadā,
 nitya|yukto ripūn sarvān vīkṣase, ripu|sūdana?

5.40 kac cid vinaya|saṃpannaḥ, kula|putro, bahu|śrutaḥ,
 anasūyur, anupraṣṭā, sat|kṛtas te purohitaḥ?
 kac cid agniṣu te yukto vidhi|jño matimān ṛjuḥ?
 hutam ca hoṣyamāṇaṃ ca kālē vedayate sadā?

When you find policies that are simple yet wide in their scope and significance, do you quickly move to implement them without putting any obstacles in their way? You do not ignore those affairs of state which are beyond your immediate grasp and which you are thus anxious about? Your involvement in them is essential. Do you accomplish your measures with the help of trustworthy people who are not greedy, whose families have generations of experience behind them? Your Majesty, do people know about those deeds of yours which have been successful or partially successful, but not about those which have failed or are as yet unaccomplished? Do teachers erudite in the great texts give thorough instruction to your princes and principal warriors? Would you buy a single learned man in exchange for a thousand dunces? Only a learned man can bring relief in difficult times. 5.35

Are your fortresses filled with treasure, grain, arms, water, tools, craftsmen and archers? It takes just one intelligent, courageous, shrewd and discerning minister to win great glory for a king or prince. Do your spies, working discreetly in groups of three, give you information about the eighteen officers of the other side and the fifteen of your own? Always on guard, slayer of foes, do you keep an eye on your enemies, unknown to them? Is your priest respectable, of good family, and learned in the Vedas? Are his questions well delivered and free from malice? Is he sincere, intelligent, conversant with the ritual injunctions, and employed to carry out your daily rites before the sacred fires? When your oblations have been performed, or are about to be performed, does he inform you in good time? 5.40

kac cid aṅgeṣu niṣṇāto jyotiṣaḥ pratipādakaḥ,
utpāteṣu ca sarveṣu daiva|jñāḥ kuśalas tava?
kac cin mukhyā mahatsv eva, madhyameṣu ca madhyamāḥ,
jaghanyās ca jaghanyeṣu bhr̥tyāḥ karmasu yojitāḥ?
amātyān upadh' |âtītān, pitṛ|paitāmahān śucīn,
śreṣṭhān śreṣṭheṣu kac cit tvam niyojayasi karmasu?
kac cin n' ôgreṇa daṇḍena bhr̥ṣam udvijase prajāḥ,
rāṣṭraṁ tav' ānuśāsanti mantriṇo, Bharata'|rṣabha?

5.45 kac cit tvām n' āvajānanti yājakāḥ patitaṁ yathā,
ugra|pratigrahītāraṁ kāmayaṇam iva striyaḥ?

kac cid dhṛṣṭas ca, sūras ca, matimān, dhṛtimān, śuciḥ,
kulīnas c', ānuraktaḥ ca, dakṣaḥ senā|patis tava?
kac cid balasya te mukhyāḥ sarva|yuddha|viśāradaḥ,
dhṛṣṭ' |āvadātā, vikrāntās, tvayā sat|kr̥tya mānitāḥ?
kac cid balasya bhaktaṁ ca, vetanaṁ ca yath' |ôcitam
saṁprāpta|kāle dātavyaṁ dadāsi, na vikarṣasi?
kāl' |âtikramaṇād ete bhakta|vetanayor bhr̥tāḥ
bhartuḥ kurvanti daurgatyāt, so 'n|arthaḥ su|mahān smṛtaḥ?

5.50 kac cit sarve 'nuraktās tvām kula|putrāḥ pradhānataḥ?
kac cit prāṇāṁs tav' ārtheṣu saṁtyajanti sadā yudhi?

kac cin n' āiko bahūn arthān sarvaśaḥ sām̐parāyikān
anuśāsti yathā|kāmaṁ kām' |ātmā, śāsan' |âtigah?
kac cit puruṣa|kāreṇa puruṣaḥ karma śobhayan
labhate mānam adhikaṁ, bhūyo vā bhakta|vetanam?
kac cid vidyā|vinītāmś ca narān jñāna|viśārādān
yath' |ārhaṁ guṇataś c' āiva dānen' ābhyupapadyase?

Is your astrologer well versed in the Six Branches of the Veda, is he competent and adept at predicting events even in uncertain times? Do you appoint the great to great offices, the mediocre to mediocre offices, and the lowly to lowly posts? Do you appoint those ministers who are pure and incorruptible to the best jobs—those ministers whose purity is the equal of their fathers and grandfathers? Bull among Bháratas, do your ministers govern your kingdom without punishing your subjects disproportionately? I hope 5.45 sacrificers do not despise you like one who has lost caste, or women an amorous husband who is aggressive?

Is the commander of your forces bold, brave, quick-witted, resolute, adroit, of noble birth and devoted to you? Are the chief officers of your army strong and audacious, experienced in every aspect of warfare? Do you treat them with special respect? Do you provide your troops with adequate food and wages and do you pay them on time? Do you know the distress caused by providing soldiers with their rations and wages late, and the problems they will cause their commanders as a result? Are the young men from the most 5.50 eminent families of your kingdom loyal, and ready to lay down their lives in battle for you?

No single officer, out of egoism, exceeds his command and rules army matters according to his whims? Do you treat the man who performs a manly deed with special consideration, or reward him with extra rations and wages? Do you offer gifts to men who are learned and erudite, according to their expertise and quality? Bull among Bháratas, do you support the wives of those men who have died for your sake or have otherwise come to grief? Partha, do you offer 5.55

kac cid dārān manuṣyāṇām tav' ārthe mṛtyum īyusām
vyasanam c' ābhuyupetānām bibharṣi, Bharata'rṣabha?

5.55 kac cid bhayād upagataṁ kṣīṇaṁ vā ripum āgataṁ
yuddhe vā vijitaṁ, Pārtha, putravat parirakṣasi?

kac cit tvam eva sarvasyāḥ pṛthivyāḥ, pṛthivī|pate,
samaś c' ān|abhiśaṅkyaś ca yathā mātā, yathā pitā?
kac cid vyasaninaṁ śatruṁ niśamya, Bharata'rṣabha,
abhiyāsi javen' āiva, samīkṣya trividhaṁ balaṁ?
yātrām ārabhase diṣṭyā prāpta|kālam, arim|dama,
pārṣṇi|mūlaṁ ca vijñāya vyavasāyaṁ, parājayam?
balasya ca, mahā|rāja, dattvā vetanam agrataḥ,
kac cic ca bala|mukhyebhyaḥ para|rāṣṭre, paraṁ|tapa,
upacchannāni ratnāni prayacchasi yath'|ārhataḥ?

5.60 kac cid ātmānam ev' āgre vijitya vijit'|ēndriyaḥ
parāñ jigīṣase, Pārtha, pramattān aljit'|ēndriyān?

kac cit te yāsyataḥ śatrūn pūrvam yānti sv|anuṣṭhitāḥ
sāma, dānaṁ ca, bhedaś ca, daṇḍaś ca vidhivad guṇāḥ?
kac cid balaṁ dṛḍhaṁ kṛtvā parān yāsi, viśāṁ pate?
tāmś ca vikramase jetuṁ, jitvā ca parirakṣasi?
kac cid aṣṭ'|āṅga|saṁyuktā, catur|vidha|balā camūḥ
bala|mukhyaiḥ su|nītā te dviṣatām prativardhinī?
kac cil lavaṁ ca, muṣṭim ca para|rāṣṭre, paraṁtapa,
a|vihāya, mahā|rāja, nihaṁsi samare ripūn?

protection, as though to a son, to an enemy who comes to you trembling with fear or is defeated in battle?

Are you fair to all men, O lord of the earth—can people approach you without fear as if you were a mother and father? When you hear that your enemy is in trouble, bull among Bháratas, do you quickly inspect the three divisions of your army and then attack without delay? You who annihilate your foes, do you start your march when the time is ripe and the stars propitious, recognizing that both your final success and your strategy should be based upon the rear guard of your army? Great king, do you pay your troops in advance, and do you give jewels secretly to the principal commanders of your enemy's army, according to their importance? Son of Partha, do you seek to conquer your enemies who are violent and slaves of their passions, only once 5.60 you have mastered yourself and brought your own senses under control?

Before you march out to meet your enemies, do you first carefully practice diplomacy with persuasion, bribery and intimidation, and by sowing discord within their ranks? Do you strengthen your own army before you march out to meet the enemy, lord of the world? Do you attack to win, and when you have won, do you govern? Do able commanders lead your army, consisting of four principal sections of eight divisions, out to subjugate the enemy? Do you strike your enemies in battle, great king, without interrupting the sowing and reaping in their lands?

5.65 kac cit sva|para|rāṣṭreṣu bahavo 'dhikṛtās tava
 arthān samanutiṣṭhanti, rakṣanti ca parasparam?
 kac cid abhyavahāryāṇi, gātra|saṁsparśanāni ca,
 ghreyāṇi ca, mahā|rāja, rakṣanty anumatās tava?
 kac cit kośaś ca, koṣṭhaṁ ca, vāhanam, dvāram, āyudham,
 āyaś ca kṛta|kalyāṇais tava bhaktair anuṣṭhitāḥ?
 kac cid ābhyantarebhyaś ca bāhyebhyaś ca, viśāṁ pate,
 rakṣasy ātmānam ev' āgre, tāṁś ca svebhyo, mithaś ca tān?
 kac cin na pāne, dyūte vā, krīḍāsu, pramadāsu ca
 pratijānanti pūrv'|āhṇe vyayaṁ vyasana|jaṁ tava?

5.70 kac cid āyasya c' ārdhena, catur|bhāgena vā punaḥ,
 pāda|bhāgaīs tribhir v' āpi vyayaḥ saṁsuddhyate tava?
 kac cij jñātīn, gurūn, vṛddhān, vaṇijaḥ, śilpinaḥ, śritān
 abhikṣṇam anugrṇāsi dhana|dhānyena durgatān?
 kac cic c' āyavyaye yuktāḥ sarve gaṇaka|lekhakāḥ
 anutiṣṭhanti pūrv'|āhṇe nityam āyaṁ, vyayaṁ tava?
 kac cid artheṣu saṁprauḍhān, hita|kāman, anupriyān
 n' āpakaṛṣasi karmabhyaḥ pūrvam a|prāpya kilbiṣam?
 kac cid viditvā puruṣān uttam'|ādhamā|madhyamān
 tvaṁ karmasv anurūpeṣu niyojayasi, Bhārata?

5.75 kac cin na lubdhāś, caurā vā, vairiṇo vā, viśāṁ pate,
 a|prāpta|vyavahārā vā tava karmasv anuṣṭhitāḥ?
 kac cin na caurair, lubdhair vā, kumāraiḥ, strī|balena vā,
 tvayā vā pīdyate rāṣṭram? kac cit tuṣṭāḥ kṛṣīvalāḥ?

Do the many officials you have appointed to work in your 5.65
own land and in enemy territory manage their respective
duties and protect each other? Do those who look after your
food, robes and perfumes have your approval, great king?
Do servants of proven virtue guard your treasury, granary,
stable, gates, arsenal and women's apartments? Lord of the
world, do you first protect yourself from your servants, both
inside and outside your quarters, and then do you protect
them from one another and from your relatives? Do your
servants ever report to you in the morning the sums you
may have spent on pleasurable pursuits such as gambling,
drinking, games and women?

Are your expenses covered by a quarter, half or three- 5.70
quarters of your revenues? Do you support with food and
money those relatives, elders, merchants, artisans and de-
pendents who have fallen upon hard times? Do the accoun-
tants and clerks charged with looking after your finances
report to you every morning on your expenditures and rev-
enues? You do not remove from office those officials who,
well-wishing and loyal to you, have never made a mistake in
their affairs? Can you tell the great men from the mediocre
and the mediocre from the incompetent, O Bhārata, and
do you appoint them to appropriate positions? You never 5.75
entrust your affairs to those who are greedy, thieving, hostile
or of unproven worth? Your kingdom is not oppressed by
thieves or avaricious men, nor by youths, women or even
by you yourself? Do your farmers prosper?

kac cid rāṣṭre tadāgāni pūrṇāni ca, bṛhanti ca,
 bhāgaśo viniviṣṭāni? na kṛṣir deva|mātṛkā?
 kac cin na bhaktaṃ, bījaṃ ca karṣakasy' āvasīdati?
 pratyekaṃ ca śataṃ vṛddhyā dadāsy ṛṇam anugraham?
 kac cit sv|anuṣṭhitā, tāta, vārttā te sādhubhir janaiḥ?
 vārttāyāṃ saṃśritas, tāta, loko 'yaṃ sukham edhate!

5.80 kac cic chūrāḥ kṛta|prājñāḥ pañca pañca sv|anuṣṭhitāḥ
 kṣemaṃ kurvanti saṃhatya, rājañ, jana|pade tava?
 kac cin nagara|gupty|artham grāmā nagaravat kṛtāḥ,
 grāmavac ca kṛtāḥ prāntās te ca sarve tvad|arpaṇāḥ?
 kac cid balen' ānugatāḥ samāni, viṣamāni ca,
 purāṇi caurā nighnantaś caranti viṣaye tava?

kac cit striyaḥ sāntvayasi? kac cit tās ca surakṣitāḥ?
 kac cin na śraddadhāsy āsām? kac cid guhyaṃ na bhāṣase?
 kac cid ātyayikaṃ śrutvā, tad arthaṃ anucintya ca,
 priyāṇy anubhavañ śeṣe na tvam antaḥ|pure, nṛpa?

5.85 kac cid dvau prathamau yāmau rātreḥ suptvā, viśāṃ pate,
 saṃcintayasi dharm'|ārthau, yāma utthāya paścime?
 kac cid arthayase nityaṃ manuṣyān samalamkṛtāḥ,
 utthāya kāle, kāla|jñaiḥ saha, Pāṇḍava, mantribhiḥ?
 kac cid rakt'|āmbara|dharāḥ, khaḍga|hastāḥ, sv|alamkṛtāḥ
 upāsate tvām abhito rakṣaṇ'|ārtham, ariṃ|dama?
 kac cid daṇḍyeṣu Yamavat, pūjyeṣu ca, viśāṃ pate,
 parīkṣya vartase samyag a|priyeṣu priyeṣu ca?

Are the reservoirs of your kingdom full and overflowing, and are they evenly distributed throughout the land, so that the soil is no longer at the mercy of the rains? When seed and food are scarce, do you offer your farmers favorable loans at only a minor rate of interest? Are the professions in your land occupied by honest people? It is upon these professions that the well-being of the world depends! Do the five 5.80 courageous wise men employed in the five principal offices work together to create prosperity in your kingdom? To protect the city, are the villages of your kingdom guarded like towns, and the peripheral hamlets like villages? Are thieves and murderers in your kingdom on the run, pursued by your troops in the towns, on the plains and in the mountains?

Do you comfort women, and protect them well? You do not trust them, however, or divulge any secrets to them? Once you have listened to any business requiring urgent attention and dealt with it accordingly, do you retire to the women's apartments to savor the delights of their company? When you have slept for the first two watches of the night, 5.85 lord of the world, do you rise in the last to reflect upon Dharma and wealth? Son of Pandu, in the morning do you summon your ministers, who understand the importance of punctuality, only when you have risen in good time and dressed appropriately? Slayer of enemies, do properly attired guards in red cloaks attend upon you sword in hand to watch over your safety? After examining all evidence rigorously, do you behave like Yama himself toward those who deserve punishment and honor those who deserve respect, whether you like them or not?

- kac cic chārīram ābādham auṣadhair, niyamaena vā,
mānasam vṛddha|sevābhiḥ sadā, Pārth', āpakarṣasi?
5.90 kac cid vaidyāś cikitsāyām aṣṭ'āṅgāyām viśāradāḥ,
suhṛdaś c', ānuraktāś ca śarīre te hitāḥ sadā?
kac cin na lobhān, mohād vā, mānād v' āpi, viśāṃ pate
arthi|pratyarthinaḥ prāptān apāsyasi katham cana?
kac cin na lobhān, mohād vā, viśrambhāt, praṇayena vā
āśritānām manuṣyāṇām vṛttiṃ tvam samruṇatsi vai?
kac cit paurā na sahitā, ye ca te rāṣṭra|vāsiṇaḥ,
tvayā saha virudhyante paraiḥ krītāḥ katham cana?
kac cin na durbalaḥ śatrur balena paripīḍitaḥ,
mantreṇa balavān kaś cid, ubhābhyām ca katham cana?
5.95 kac cit sarve 'nuraktās tvām bhūmi|pālāḥ pradhānataḥ?
kac cit prāṇāṃs tvad|artheṣu samtyajanti tvay' āhṛtāḥ?
kac cit te sarva|vidyāsu guṇato 'rcā pravartate
brāhmaṇānām ca sādḥūnām tava niḥśreyasī, śubhā?
dakṣiṇās tvam dadāsy eṣāṃ nityaṃ svarg'āpavarga|dāḥ?
kac cid dharme trayī|mūle, pūrvair ācarite janaiḥ
yatamānas tathā kartum, tasmin karmaṇi vartase?
kac cit tava gṛhe 'nnāni svādūny aśnanti vai dvijāḥ
guṇavanti guṇ'|ōpetās tav' ādhyakṣam sa|dakṣiṇam?
kac cit kratūn eka|citto Vājapeyāṃś ca sarvaśaḥ,
Puṇḍarikāṃś ca kārtsnyena yatase kartum ātmavān?

Do you drive away ailments of the body with diets and medicines, and ailments of the mind with the advice of the aged, Partha? Are the physicians charged with looking after your health friendly and loyal, and learned in the eight kinds of treatment? You do not, ever, out of avarice, folly or pride, mistake the prosecutor for the defendant who has come before you, or the defendant for the prosecutor? You do not, ever, out of greed or delusion, deprive of their livelihood those who have come to you in affection, seeking shelter? The people who dwell in your towns and in the countryside of your realm are never bought by an enemy and then gathered together in order to rise up against you? Is your weak enemy kept at bay with force, and your strong enemy with diplomacy—or with both? 5.90

Are the chief governors of your land all devoted servants? Would they lay down their lives for you if asked? Do you worship brahmins and wise men according to the depth of their learning—auspicious and most excellent for you—and do you give them fees that help you on the path to heaven and salvation? Do you strive to act like those who have come before you, your deeds based on the righteous three Vedas? Do you perform the established rituals? Do you entertain worthy brahmins in your house with sweet foods, and bestow gifts upon them? With a focused mind, do you always strive to perform the *Vaja-peya* and *Pundarika* sacrifices in their entirety? 5.95

5.100 kac cij jñātīn, gurūn, vṛddhān, daivatāṃs, tāpasān api,
caityāṃś ca, vṛkṣān kalyāṇān, brāhmaṇāṃś ca namasyasi?
kac cic choko, na manyur vā tvayā protpādyate, 'nagha?
api maṅgala|hastaś ca janaḥ pārśve 'nutiṣṭhati?
kac cid eṣā ca te buddhir, vṛttir eṣā ca te, 'nagha,
āyusyā ca, yaśasyā ca, dharmā|kāma|'ārtha|darśinī?
etayā vartamānasya buddhyā rāṣṭraṃ na sīdati,
vijitya ca mahīm rājā so 'tyanta|sukham edhate.

kac cid āryo viśuddh'|ātmā, kṣārītaś caura|karmaṇi,
a|drṣṭa|śāstra|kuśalair na lobhād vadhyate śuciḥ?
5.105 prṣṭo, gr̥hītaś tat|kāri, taj|jñair drṣṭaḥ, sa|kāraṇaḥ
kac cin na mucyate steno dravya|lobhān, nara|r̥ṣabha?
utpannān kac cid āḍhyasya, daridrasya ca, Bhārata,
arthān na mithyā paśyanti tav' āmātyā hṛtā dhanaiḥ?*

nāstikyam, an|ṛtaṃ, krodhaṃ, pramādaṃ, dīrgha|sūtratām,
a|darśanaṃ jñānavatām, ālasyaṃ, pañca|vṛttitām,
eka|cintanam arthānām, an|artha|jñaiś ca cintanam,
nīścītānām an|ārambhaṃ, mantrasy' āparirakṣaṇam,
maṅgal'|ādy|a|prayogaṃ ca, pratyutthānaṃ ca sarvataḥ—
kac cit tvam varjayasy etān rāja|doṣāṃś caturdaśa,
prāyaśo yair vinaśyanti kṛta|mūlā 'pi pārthivāḥ?

5.110 kac cit te sa|phalā vedāḥ, kac cit te sa|phalaṃ dhanam,
kac cit te sa|phalā dārāḥ, kac cit te sa|phalaṃ śrutam?»

YUDHIṢṬHIRA uvāca:

«kathaṃ vai sa|phalā vedāḥ?
kathaṃ vai sa|phalaṃ dhanam?
kathaṃ vai sa|phalā dārāḥ?
kathaṃ vai sa|phalaṃ śrutam?»

Do you bow when you see relatives, teachers, elders, 5.100
 deities, ascetics, sanctuaries and auspicious trees? You never
 provoke grief or anger, sinless one? Do those making auspi-
 cious gestures stand by your side? Is this your understand-
 ing and practice, sinless one, bestowing long life, fame and
 insight into Dharma, wealth and Pleasure? The kingdom
 of the one who acts in this spirit does not perish—that
 monarch, subjugating the earth, enjoys perfect happiness.

No respectable man, innocent, is ever falsely accused of
 theft and executed by those who possess no knowledge of
 the great books, out of greed? No real thief, bull among 5.105
 men, caught red-handed in the act and examined, is ever
 set free by your ministers for a bribe? Indeed, do your min-
 isters ever judge unfairly in disputes between rich and poor,
 corrupted by bribes? Do you shun the fourteen kingly vices,
 which frequently destroy even the most well-established
 rulers—disregard of the gods, disregard of the wise, un-
 truthfulness, anger, carelessness, procrastination, laziness,
 absent-mindedness, consultation with just one individual,
 consultation with those ignorant of the matter in hand,
 failure to act on matters decided, failure to keep advice se-
 cret, failure to perform auspicious rites, failure to welcome
 strangers?

Have your wealth, wife and learning, and the Vedas, all 5.110
 borne fruit?"

YUDHI-SHTHIRA said:

"But how are the Vedas fruitful, how is wealth fruitful,
 how is a wife fruitful, how is learning fruitful?"

NĀRADA uvāca:

«agni|hotra|phalā vedā, datta|bhukta|phalaṃ dhanam,
rati|putra|phalā dārāḥ, śīla|vṛtta|phalaṃ śrutam.»

VAISAMPĀYANA uvāca:

etad ākhyāya sa munir Nārado vai mahā|tapāḥ
papracch' ānantaram idaṃ dharm'|ātmānaṃ Yudhiṣṭhiram:

NĀRADA uvāca:

«kac cid abhyāgatā dūrād vaṇijo lābha|kāraṇāt
yath' |ōktam avahāryante śulkaṃ śulka'|ōpajīvibhiḥ?
5.115 kac cit te puruṣā, rājan, pure, rāṣṭre ca mānītāḥ
upānayanti paṇyāni upadhābhir a|vañcitāḥ?
kac cic chr̥ṇoṣi vṛddhānāṃ dharm'|ārtha|sahitā girāḥ
nityam artha|vidāṃ, tāta, yathā|dharm'|ārtha|darśinām?

kac cit te kṛṣi|tantreṣu, goṣu, puṣpa|phaleṣu ca,
dharm'|ārthaṃ ca, dvi|jātibhyo dīyate madhu|sarpīṣi?
dravy'|ōpakaraṇaṃ kiṃ cit sarvadā sarva|śilpinām
cāturmāsya varam samyaṅ niyataṃ saṃprayacchasi?
kac cit kṛtaṃ vijānīṣe, kartāraṃ ca praśaṃsasi
satāṃ madhye, mahā|rāja, sat|karoṣi ca pūjayan?
5.120 kac cit sūtrāṇi sarvāṇi gr̥hṇāsi, Bharata'|r̥ṣabha,
hasti|sūtr'|āśva|sūtrāṇi, ratha|sūtrāṇi vā, vibho?

NÁRADA said:

“The Vedas bear fruit when the *Agni-hotra* sacrifice is performed; wealth in being enjoyed or given away; a wife in giving birth to sons and lovemaking; and learning in good conduct.”

VAISHAMPÁYANA said:

With these words the great ascetic Nárada, without stopping for a pause, again questioned the righteous-spirited Yudhi-shthira:

NÁRADA said:

“Those officials who earn their living as tax collectors take only their proper dues from those merchants who have arrived from afar, seeking prosperity? Enjoying the respect 5.115 of your people, O king, can they bring their wares to your cities and kingdom without encountering deceit? Do you always listen to the words of the elderly—who are knowledgeable about wealth—concerning Dharma and wealth, which reflect their own insight into Dharma and wealth? For they understand Wealth well who see Dharma in Wealth and Wealth in Dharma.

Do you give honey and ghee to brahmins, to help the crops, flowers, cows and fruit, and for the sake of religion? Do you always provide your artisans with adequate wages, and furnish them with the materials they need for their work, every four months? Do you inspect the work that has been done, great king, and praise and reward the artist concerned in the company of respected men? Do you mem- 5.120 orize the great textbooks, my lord, paying special regard to those concerning elephants, horses and chariots? Are the

kac cid abhyasyate samyag gr̥he te, Bharata'r̥ṣabha,
dhanur|vedasya sūtram vai, yantra|sūtram ca nāgaram?
kac cid astrāṇi sarvāṇi, Brahma|daṇḍaś ca te, 'nagha,
viṣa|yogāś tathā sarve viditāḥ śatru|nāśanāḥ?

kac cid agni|bhayāc c' āiva sarvaṃ, vyāla|bhayāt tathā,
roga|rakṣo|bhayāc c' āiva rāṣṭraṃ svaṃ parirakṣasi?

kac cid andhāmś ca, mūkāmś ca,

paṅgūn, vyaṅgān, a|bāndhavān
pit" ēva pāsi, dharmaj|ña,

tathā pravrajitān api?

5.125 ṣaḍ|anarthā, mahā|rāja, kac cit te pr̥sthataḥ kṛtāḥ:
nidr"ālasyaṃ, bhayaṃ, krodho, mārḍavaṃ, dīrgha|sūtratā?»

VAISAMPĀYANA uvāca:

tataḥ Kurūṇām ṛṣabho mah"ātma
śrutvā giro brāhmaṇa|sattamasya,
praṇamya pādāv, abhivādyā tuṣṭo
rāj" ābravīn Nāradaṃ deva|rūpam:
«evaṃ kariṣyāmi, yathā tvay" ōktaṃ;
prajñā hi me bhūya ev' ābhivṛddhā.»
uktvā tathā c' āiva cakāra rājā,
lebhe mahīm sāgara|mekhalām ca.

NĀRADA uvāca:

«evaṃ yo vartate rājā cāturvarṇyasya rakṣaṇe,
sa vihr̥ty' ēha su|sukhī Śakrasy' āiti salokatām.»

VAISAMPĀYANA uvāca:

6.1 SAMPŪJY' ĀTH' ābhyanujñāto maha"r̥ṣer vacanāt param
pratyuvāc' ānupūrvyeṇa dharma|rājo Yudhiṣṭhiraḥ.

ministers of your court thoroughly conversant with the sciences of arms and city engineering? Are you a master of all weapons, faultless hero, not forgetting Brahma's staff,* or those secret poisons which bring death to your enemies?

Do you protect your kingdom against the threats of fire, snakes, disease and demons? Do you, who know what is right, cherish the blind, the dumb, the crippled, the deformed, those with no family, and homeless ascetics? Mighty 5.125 one, have you put behind you those six vices: sleep, idleness, fear, anger, weakness and procrastination?"

VAISHAMPÁYANA said:

The great-souled bull of the Kurus heard
The venerable brahmin's words,
And, delighted, he bowed and saluted him,
Addressing the celestial Nárada thus:
"I shall act as you have counseled me
For my wisdom is greater now."
Indeed the king did act upon his words
And won the earth, and its oceans, too.

NÁRADA said:

"The king who protects society thus will enjoy all the felicities of this world, and go to Indra's realm in the next."

VAISHAMPÁYANA said:

WHEN THE GREAT sage had finished speaking, King Yu- 6.1
dhi-shthira duly showed his veneration, and was given consent to reply.

YUDHIṢṬHIRA uvāca:

«bhagavan, nyāyāṃ āh' āitam
yathāvad dharma|nīśayaṃ;
yathā|śakti, yathā|nyāyāṃ
kriyate 'yaṃ vidhir mayā.
rājabhir yad yathā kāryaṃ purā vai, tan na saṃśayaḥ
yathā|nyāy'ōpanīt'ārthaṃ kṛtaṃ hetumad arthavat.
vayaṃ tu sat|pathaṃ teṣāṃ yātum icchāmahe, prabho,
na tu śakyaṃ tathā gantuṃ yathā tair niyat'ātmabhiḥ.»

VAIŚAMPĀYANA uvāca:

6.5 evaṃ uktvā sa dharm'ātmā vākyaṃ tad abhipūjya ca
muhūrtāt prāpta|kālaṃ ca dr̥ṣṭvā loka|caram munim,
Nāradaṃ sustham āsīnam upāsīno Yudhiṣṭhiraḥ
apṛcchat Pāṇḍavas tatra rāja|madhye mahā|dyutiḥ:

YUDHIṢṬHIRA uvāca:

«bhavān saṃcarate lokān sadā nānā|vidhān bahūn,
Brahmaṇā nirmītān pūrvaṃ, prekṣamāṇo, mano|javaḥ.
īdr̥ṣī bhavitā kā cid dr̥ṣṭa|pūrvā sabhā kva cit,
ito vā śreyasī, brahmaṃs? tan mam' ācakṣva pṛcchataḥ.»

VAIŚAMPĀYANA uvāca:

tac chrutvā Nāradas tasya dharma|rājasya bhāṣitam
Pāṇḍavaṃ pratyuvāc' ēdaṃ smayan madhurayā girā:
6.10 «mānuṣeṣu na me, tāta, dr̥ṣṭa|pūrvā, na ca śrutā
sabhā maṇi|mayī, rājan, yath' ēyaṃ tava, Bhārata!
sabhāṃ tu Pitṛ|rājasya, Varuṇasya ca dhīmataḥ,
kathayiṣye tath' Ēndrasya Kailāsa|nilayasya ca.
Brahmaṇas ca sabhāṃ divyāṃ kathayiṣye gata|klamām
divy'ā|divyair abhiprāyair upetāṃ viśva|rūpiṇīm,

YUDHI-SHTHIRA said:

“Blessed lord, your views on what is right are just and correct; may I do all within my power to act upon them properly. There is no doubt that the deeds of former kings done for good reasons and for the benefit of others came to fruition accordingly. May we strive to follow their noble path, my lord, though I doubt we shall walk it as they did, who were masters of their souls.”

VAISHAMPÁYANA said:

The righteous-minded ruler praised the sage’s words, and 6.5
paused in his speech. Then, seeing Nárada at ease and feeling that the moment was appropriate, the resplendent Pándava seated himself amid the kings and questioned the sage further:

YUDHI-SHTHIRA said:

“You who travel across Brahma’s many worlds, fast as thought, observing all, tell me, I beseech you: have you ever seen such a hall as this, or one greater?”

VAISHAMPÁYANA said:

Hearing the Dharma King’s question, Nárada smiled and gently answered the Pándava: “Never in the world of men 6.10
have I seen or heard of such a hall as yours, O King, built from precious stones! But I shall tell you about the great halls of Yama and Váruna, of Indra and the god who made Kailása his home; I shall also describe Brahma’s celestial hall, which dispels all weariness, exhibits designs both human and divine, and appears in many forms. Gods, ancestors, *Sadhyas* and sacrificers—tranquil masters of their souls, engaged in Vedic sacrifices, furnished with fees for

devaiḥ, pitṛgaṇaiḥ, sādhyair, yajvabhir niyat'ātmabhiḥ
juṣṭām muniḥgaṇaiḥ śāntair, veda|yajñaiḥ, sa|dakṣiṇaiḥ,
yadi te śravaṇe buddhir vartate, Bharata'rṣabha.»

- Nāraden' āivam uktas tu dharma|rājo Yudhiṣṭhirah
prāñjalir bhrātṛbhiḥ sārdham, taiś ca sarvair dvij'ōttamaiḥ,
6.15 Nāradaṃ pratyuvāc' ēdaṃ dharma|rājo mahā|manāḥ:
«sabhāḥ kathaya tāḥ sarvāḥ, śrotum icchāmahe vayam!
kiṃ|dravyās tāḥ sabhā, brahman? kiṃ|vistārāḥ? kiṃ|āyatāḥ?
Pitā|mahaṃ ca ke tasyāṃ sabhāyāṃ paryupāsate?
Vāsavaṃ deva|rājaṃ ca, Yamaṃ Vaivasvataṃ ca ke,
Varuṇaṃ ca, Kuberaṃ ca sabhāyāṃ paryupāsate?
etat sarvaṃ yathā|nyāyaṃ, deva'rṣe, vadatas tava
śrotum icchāma sahitāḥ. paraṃ kautūhalaṃ hi naḥ!»
evam uktaḥ Pāṇḍavena Nāradaḥ pratyabhāṣata:
«krameṇa, rājan, divyās tāḥ śrūyantām iha naḥ sabhāḥ!»

NĀRADA uvāca:

- 7.1 «ŚAKRASYA TU SABHĀ divyā bhāśvarā, karma|nirmitā,
svayaṃ Śakreṇa, Kauravya, nirjit' ārka|sama|prabhā,
vistīrṇā yojana|śataṃ, śatam adhyardham āyatā,
vaiḥāyāsī kāma|gamā, pañca|yojanam ucchritā,
jarā|śoka|klam'āpetā, nir|ātaṅkā, śivā, śubhā,
veśm'|āsanavatī, ramyā, divya|pādapa|śobhitā.
tasyāṃ dev'|ēśvaraḥ, Pārtha, sabhāyāṃ param'āsane
āste Śacyā mah'jēndrāṇyā, Śriyā, Lakṣmyā ca, Bhārata,
7.5 bibhrad vapur a|nirdeśyaṃ, kirīṭī, lohita'āṅgadaḥ,
virajo'mbaraś citra|mālyo, Hṛī|Kīrti|Dyutibhiḥ saha.
tasyāṃ upāsate nityaṃ mah'ātmānaṃ śata|kratum
Marutaḥ sarvaśo, rājan, sarve ca grha|medhinaḥ,
Siddhā, deva'rṣayaś c' āiva, Sādhyā, deva|gaṇās tathā,

brahmins—frequent and worship that hall. I shall relate everything, O bull among Bháratas, if you wish to listen.”

Yudhi-shthira, the great-minded Dharma King, surrounded by his brothers and all those eminent brahmins, answered the sage, his hands folded in respect: “Describe 6.15 those great halls, we long to hear you! What are they built of, brahmin? How wide are they and how long? Who attends upon the Grandfather* in his hall? Who honors Indra, chief of the Vasus, and Yama, child of the sun? Who serves Váruna and Kubéra? All of us want to hear you describe those halls just as they are, holy sage. Our curiosity is great indeed!” Nárada replied to Pandu’s son: “Listen to what I shall tell you of those celestial halls, O king!”

NÁRADA said:

“INDRA’S CELESTIAL HALL, fashioned by sacrifices and con- 7.1
quered by Indra himself, Kaurávyā, shines with the splendor of the sun. A hundred leagues wide, a hundred and fifty long, five high, it soars through the air at will. Old age, grief, fatigue and sickness have no place in it—only happiness and beauty. It is full of lovely chambers and thrones, and is adorned by celestial trees. In that hall Indra himself, lord of the gods, sits on his superb throne, surrounded by Shachi—his great consort—Shri and Lakshmi. Crowned 7.5
with a diadem and covered in robes of the purest white, decked in copper bracelets and bright-colored garlands, he was a magnificent, incomparable figure. Three goddesses stand by his side: Hri—the bashful, Kirti—the famous, and Dyuti—the radiant; and the Maruts wait upon the

marutvantaś ca sahitā, bhāsvanto, hema|mālinah.
ete s'ānucarāḥ sarve divya|rūpāḥ, svalaṃkṛtāḥ
upāsate mah"ātmānaṃ deva|rājam ariṃ|damam.

- tathā deva'rṣayaḥ sarve, Pārtha, Śakram upāsate
a|malā, dhūta|pāpmāno, dīpyamānā iv' āgnayaḥ,
7.10 tejasvinaḥ, somasuto, viśokā, vigata|jvarāḥ:
Parāśaraḥ, Parvataś ca, tathā Sāvarṇi|Gālavau,
Śaṅkhaś ca, Likhitaś c' āiva, tathā Gaurāśirā muniḥ,
Durvāsāḥ, Krodhanaḥ, Śyenas, tathā Dīrghatamā muniḥ,
Pavitrapāṇiḥ, Sāvarṇir, Yājñavalkyo, 'tha Bhālukiḥ,
Uddālakaḥ, Śvetaketuś, Tāṇḍyo, Bhāṇḍāyanis tathā,
Haviṣmāṃś ca, Gariṣṭhaś ca, Hariścandraś ca pāṛthivaḥ,
Hṛdyaś c', Ōdaraśāṇḍilyaḥ, Pārāśaryaḥ, Kṛṣṇivalaḥ,
Vātaskandho, Viśākhaś ca, Vidhātā, Kāla eva ca,
Karāladasantaś, Tvaṣṭā ca, Viśvakarmā ca, Tumburuḥ.
7.15 alyoni|jā, yoni|jāś ca, vāyu|bhakṣā, hut'āśinaḥ,
īśānaṃ sarva|lokasya vajriṇaṃ samupāsate.

- Sahadevaḥ, Sunīthaś ca, Vālmikiś ca mahā|tapāḥ,
Samīkaḥ satyavāṃś c' āiva, Pracetāḥ satya|saṃgaraḥ,
Medhātithir, Vāmadevaḥ, Pulastyaḥ, Pulahaḥ, Kratuḥ,
Maruttaś ca, Marīciś ca, Sthāṇuś c' ātra mahā|tapāḥ,
Kakṣivān, Gautamaś, Tārksyaś, tathā Vaiśvānaro muniḥ,
muniḥ Kālakaṃkṣīya, Āśrāvyo, 'tha Hiraṇmayaḥ,
Saṃvarto, Devahavyaś ca, Viśvaksenaś ca vīryavān.
divyā āpas, tath"āuśadhyāḥ, Śraddhā, Medhā, Sarasvatī,
7.20 Artho, Dharmaś ca, Kāmaś ca, Vidyutaś c' āiva, Pāṇḍava,

great-souled deity of the Hundred Sacrifices. *Siddha*, *Sadh-yas*, Marútvats and household sacrificers, celestial seers and hosts of gods too, wait upon the enemy-destroying king of the gods, surrounded by their own retinues, covered with gold garlands, splendid in their godly forms.

Likewise, Partha, sin-destroying celestial sages radiant with the countenance of fire attend upon mighty Shakra, sages who know no grief or anguish, splendid offerers of Soma—Para-shara, Párvata, Savárni and Gálava; Shankha, Líkhita, Durvásas, Kródhana, Shyena and the seers Gaura-shiras and Dirgha-tamas; Pavíttra-pani, Yajnaválkya, Bhálu-ki, Uddálaka, Shveta-ketu, Tandya and Bhandáyani; Ha-víshmat, Garíshtha, Harish-chandra, Hridya, Udara-shan-dílya, Parashárya and Krishívala; Vata-skandha, Vishákha, Vidhátri, Kala, Karála-danta, Tvashtri, Vishva-karman and Túmburu. These sages—born from the womb or not born from the womb, devouring the wind, devouring the fires—serve Indra, great sovereign of the universe, wielder of the thunderbolt. 7.10 7.15

Saha-deva, Sunítha and the great ascetic Valmíki, too, are there; as are Medhátithi, Vama-deva, Pulástya, Púlaha, Kratu, Samíka the Purely Spoken and Prachétas the Promise Keeper; Marúttā, Maríchi and the great ascetic Sthanu; Kakshívat, Gáutama, Tarkshya and the sage Vaishvánara; Ashrávya, Hiran-maya, Samvárta, Deva-havya, mighty Vishvak-sena and the sage Kálaka-vrikshíya. Divine waters and plants, Faith, Intellect, Learning, Wealth, Dharma, Pleasure, Lightning, the Monsoon Clouds, Thunder, Wind, the East, the twenty-seven fires that carry the sacrifices to the gods, Agni, Soma, Indra, Mitra, Sávitrī, Áryaman, Bhaga, 7.20

jala|vāhās tathā Meghā, Vāyavaḥ, Stanayitnavaḥ,
Prācī Dig, yajña|vāhās ca pāvakaḥ sapta|viṃśatiḥ,
Agnī|Ṣomau, tath” Êndr”|âgnī, Mitraś ca, Savit”, Âryamā,
Bhago, Viśve ca, Sādhyās ca, Guruḥ, Śukras tath” âiva ca,
Viśvāvasuś, Citrasenaḥ, Sumanas, Taruṇas tathā,
Yajñās ca, Dakṣiṇās c’ âiva, Grahāḥ, Stomās ca, Bhārata,
yajña|vāhās ca ye mantrāḥ, sarve tatra samāsate.

tath” âiv’ âpsaraso, rājan, gandharvās ca mano|ramāḥ
nṛtya|vāditra|gītaiś ca, hāsyaiś ca vividhair api

- 7.25 ramayanti sma, nṛpate, deva|rājaṃ śata|kratum,
stutibhir maṅgalaiś c’ âiva stuvantaḥ karmabhis tathā,
vikramaiś ca mah”|âtmānaṃ Bala|Vṛtra|niṣūdanam.
brahma|rāja’|rṣayaś c’ âiva, sarve deva’|rṣayas tathā
vimānair vividhair divyair dīpyamānā iv’ âgnayaḥ,
sragviṇo, bhūṣitāḥ sarve yānti c’ âyānti c’ âpare.
Bṛhaspatiś ca, Śukraś ca nityam āstāṃ hi tatra vai.
ete c’ ânye ca bahavo mah”|âtmāno yata|vratāḥ
vimānaiś candra|saṃkāśaiḥ somavat priya|darśanāḥ,
Brahmaṇaḥ sadṛśā, rājan, Bhṛguḥ, sapta’|rṣayas tathā.
7.30 eṣā sabhā mayā, rājan, dṛṣṭā Puṣkaramālīnī
Śata|krator, mahā|bāho. Yāmyām api sabhāṃ śṛṇu.

- 8.1 KATHAYIṢYE sabhāṃ Yāmyām, Yudhiṣṭhira, nibodha tām,
Vaivasvatasya yām, Pārtha, Viśvakarmā cakāra ha.
taijasī sā sabhā, rājan, babhūva śata|yojanā
vistār’|âyāma|saṃpannā, bhūyasī c’ âpi, Pāṇḍava,
arka|prakāśā, bhrājīṣṇuḥ, sarvataḥ kāma|rūpiṇī,
n’ âti|śītā na c’ âty|uṣṇā, manasaś ca praharṣiṇī.
na śoko, na jarā tasyām, kṣut|pipāse, na c’ âpriyam,
na ca dainyaṃ, klamo v” âpi, pratikūlaṃ na c’ âpy uta.

the Vishvas, the *Sadhyas*, Brihas·pati and Shukra, Vishva·vasu, Chitra·sena, Súmanas, Táruna, the Sacrifices, the Fees, the Planets, the Hymns, the mantras that carry oblations to the heavens: all these are there, O Bharata.

There, too, charming *ápsarases* and *gandhárvas* entertain the sovereign of the Hundred Sacrifices with joyful songs, music and dancing, delighting Bala and Vritra's slayer with 7.25 auspicious hymns of praise, worshipping him for his deeds of valor. Brahmin, kingly and heavenly sages, adorned with garlands and resplendent as fire in their celestial chariots, come and go from that hall. Brihas·pati and Shukra can always be found there; they, Bhṛigu, the seven anchorites like Brahma himself and many other great-souled ascetics besides, steadfast in their vows, frequent the hall in chariots glowing with the moon's luster, captivating to behold. This, 7.30 O king, is the hall I once saw, Indra's Púshkara·málini. Listen now, mighty-armed monarch, to what I shall tell you of Yama's hall.

IT WAS VISHVA·KARMAN who built Yama's great hall, Yu- 8.1 dhi-shthira: listen now. More than a hundred leagues long and wide, it shines with the brilliant luster of the sun. It can assume any shape at will, knows no excess of heat or cold, and captivates the mind. In it there is no grief or aging, hunger or thirst, nor any affliction, weariness or ugliness. All pleasures are found there, human and divine. 8.5 Food and drink are abundant, nourishing, delicate and flavorful—whether licked, sucked, or drunk. Garlands emitting exquisite perfumes and trees that bear whatever

8.5 sarve kāmāḥ sthitās tasyām ye divyā, ye ca mānuṣāḥ;
sāravac ca prabhūtaṁ ca bhakṣya|bhojyam, ariṁ|dama,
lehyaṁ, coṣyaṁ ca, peyaṁ ca, hr̥dyam, svādu, mano|haram;
puṇya|gandhāḥ srajas tatra, nityam kāma|phalā drumāḥ,
rasavanti ca toyāni śītāny, uṣṇāni c' āiva ha.

tasyām rāja|r̥ṣayaḥ puṇyās, tathā brahma'r̥ṣayo 'malāḥ
Yamaṁ Vaivasvataṁ, tāta, prahr̥ṣṭāḥ paryupāsate:
Yayātir, Nahuṣaḥ, Pūrur, Mandhātā, Somako, Nṛgaḥ,
Trasadasyuś ca rāja|r̥ṣiḥ, Kṛtavīryaḥ, Śrutaśravāḥ,
Ariṣṭanemiḥ, Siddhaś ca, Kṛtavegaḥ, Kṛtir, Nimiḥ,
8.10 Pratardanaḥ, Śibir, Matsyaḥ, Pṛthulākṣo, Bṛhadrathaḥ,
Vārto, Maruttaḥ, Kuśikaḥ, Sāṁkāśyaḥ, Sāṁkṛtir, Dhruvaḥ,
Caturaśvaḥ, Sadasyormiḥ, Kārtavīryaś ca pāṛthivaḥ,
Bharataḥ, Surathaś c' āiva, Sunītho, Niśaṭho, Nalaḥ;

Divodāsaś ca, Sumanā, Ambarīṣo, Bhagīrathaḥ,
Vyaśvaḥ, Sadaśvo, Vadhryaśvaḥ, Pṛthuvegaḥ, Pṛthuśravāḥ,
Pṛṣadaśvo, Vasumanāḥ, Kṣupaś ca su|mahā|balaḥ,
Ruṣadgur, Vṛṣasenaś ca, Purukutso, Dhvajī, Rathī,
Ārṣṭiṣeṇo, Dilipaś ca, mah"ātmā c' āpy Uśīnaraḥ,
Auśīnaraḥ, Puṇḍarīkaḥ, Śaryātiḥ, Śarabhaḥ, Śuciḥ,
8.15 Aṅgo, 'riṣṭaś ca, Venaś ca, Duṣyantaḥ, Sṛṁjayo, Jayaḥ,
Bhāṅgāsuriḥ, Sunīthaś ca, Niṣadho, 'tha Vahīnaraḥ,
Karamdhamo, Bāhlikaś ca, Sudyumno, balavān Madhuḥ,
Ailo, Maruttaś ca, tathā balavān pṛthivī|patiḥ;

Kapotaromā, Tṛṇakaḥ, Sahadev'|Ārjunau tathā,
Vyaśvaḥ, Sāśvaḥ, Kṛśāśvaś ca, Śāśabinduś ca pāṛthivaḥ,
Rāmo Dāśarathīś c' āiva, Lakṣmaṇo, 'tha Pratardanaḥ,
Alarkaḥ, Kakṣasenaś ca, Gayo, Gaurāśva eva ca,
Jāmadagnyaś ca Rāmaś ca, Nābhāga|Sagarau tathā,
Bhūridyumno, Mahāśvaś ca, Pṛthāśvo, Janakas tathā,

fruit one wants adorn it; succulent juices, hot and cold, flow freely.

Royal and brahmin sages of unblemished purity joyfully wait upon Yama: Yayāti, Náhusa, Puru, Mandhātri, Sómaka and Nriga; the royal seer Trasa-dasyu, Krita-virya, Shruta-shravas, Aríshta-nemi, Siddha, Krita-vega, Kriti and Nimi; Pratárdana, Shibi, Mátsya, Prithuláksha, Brihad-ratha, 8.10 Varta, Marúttā, Kúshika, Sankáshya, Sánkriti and Dhruva; Chatur-ashva, Sadasyórmi, King Karta-virya, Bhárata, Súratha, Sunítha, Níshatha and Nala;

Divo-dasa, Súmanas, Ambarísha, Bhagi-ratha, Vyashva, Sadáshva, Vadhry-ashva, Prithu-vega and Prithu-shravas; Prishad-ashva, Vasu-manas, Kshupa, Sumahá-bala, Rushadgu, Vrisha-sena, Puru-kutsa, Dhvajin and Rathin; Arshtishena, Dilípa, great-souled Ushi-nara, Aushínara, Pundaríka, Sharyāti, Shárabha and Shuchi; Anga and Aríshta, Vena, 8.15 Dushyánta, Srínjaya, Jaya, Bhangásuri, Sunítha, Níshadha and Vahínara; Karándhama, Báhlika, Sudyúmna, mighty Madhu, Aila and Marúttā, fearsome king of the earth;

Kapóta-roman, Trínaka, Saha-deva, Árjuna, Vyashva, Sasshva, Krisháshva, King Shasha-bindu and Rama, son of Dasha-ratha; Lákshmana, Pratárdana, Alárka, Kaksha-sena, Gaya, Gauráshva and Rama, son of Jamadágnya; Nabhága, Ságara, Bhuri-dyumna, Maháshva, Pritháshva and Jánaka; King Vainya, Vari-shena, Púrujit, Janam-éjaya, Brahma-datta, 8.20 Tri-garta and King Upari-chara; Indra-dyumna, Bhimajanu, Gaura-prishtha, Naghólaya, Padma and Muchukú-

- 8.20 rājā Vainyo, Vāriṣeṇaḥ, Purujij, Janamejayah,
 Brahmadattas, Trigartaś ca, rāj” Ōparicaras tathā,
 Indradyumno, Bhīmajānur, Gaurapṛṣṭho, Nagholayah,
 Padmo, 'tha Mucukundaś ca, Bhūridyumnaḥ, Prasenajit,
 Ariṣṭanemiḥ, Sudyumnaḥ, Pṛthulāśvo, 'ṣṭakas tathā;
 śataṃ Matsyā nrpatayah, śataṃ Nīpāḥ, śataṃ Hayāḥ,
 Dhṛtarāṣṭrās c' āika|śataṃ, aśitir Janamejayāḥ,
 śataṃ ca Brahmadattānām, vīriṇām Īriṇām śataṃ,
 Bhīṣmānām dve śat' āpy atra, Bhīmānām tu tathā śataṃ
 śataṃ ca Prativindhyānām, śataṃ Nāgāḥ, śataṃ Hayāḥ,
- 8.25 Palāśānām śataṃ jñeyam, śataṃ Kāśa|Kuś'ādayaḥ,
 Śāmtanuś c' āiva, rāj'ēndra, Pāṇḍuś c' āiva pitā tava,
 Uśadgavaḥ, Śataratho, Deva|rājo, Jayadrathaḥ,
 Vṛṣādarbhiś ca rāja|rṣir buddhimān saha mantribhiḥ,
 ath' āpare sahasrāṇi ye gatāḥ Śaśabindavaḥ
 iṣṭv' āśva|medhair bahubhir mahadbhir bhūri|dakṣiṇaiḥ—
 ete rāja|rṣayah puṇyāḥ, kīrtimanto, bahu|śrutāḥ
 tasyām sabhāyām, rāj'ēndra, Vaivasvatam upāsate.
 Agastyo, 'tha Mataṅgaś ca, Kālo, Mṛtyus tath" āiva ca,
 yajvānaś c' āiva, Siddhāś ca, ye ca yoga|śarīriṇaḥ,
- 8.30 agni|ṣvāttāś ca pitarah, phena|pās c', ōṣma|pās ca ye,
 sudhāvanto, barhiṣado, mūrtimantas tath" āpare,
 kāla|cakram ca, sāksāc ca bhagavān havya|vāhanaḥ,
 narā duṣkṛta|karmāṇo, dakṣiṇ'āyana|mṛtyavaḥ,
 kālasya nayane yuktā Yamasya puruṣāś ca ye,
 tasyām śiṃśapa|pālāśās, tathā kāśa|kuś'ādayaḥ.
 upāsate dharma|rājaṃ mūrtimanto, jan'ādhipa,
 ete c' ānye ca bahavaḥ pitṛ|rāja|sabhā|sadaḥ;
 na śakyāḥ paraṃkhyātum nāmabhiḥ karmabhis tathā.
 a|sambādhā hi sā, Pārtha, ramyā, kāmā|gamā sabhā

nda; Bhuri-dyumna, Prasénajit, Aríshta-nemi, Sudyúmna, Prithuláshva and Áshtaka;

The hundred Mátsya kings, the hundred Nipas, the hundred Hayas, the hundred Dhrita-rashtras, the eighty Janam-éjayas, the hundred Brahma-dattas, the hundred feuding Iris, the two hundred Bhishmas, the hundred Bhimas, the hundred Prativíndhyas, the hundred *nagas*, the hundred Paláshas, the hundred Kashas, the hundred Kushas, King Shántanu and your father, Pandu; Ushádgava, Shata-ratha, Deva-raja and Jayad-ratha; the clever royal sage Vrishadárbbhi and his ministers, and thousands of deceased Shasha-bindu kings, who passed away after offering many great horse sacrifices with generous stipends; these holy men of wisdom, of great fame and renown, all attend upon Yama in that great hall, noble king. 8.25

Agástya, Matánga, Kala, Mrityu, sacrificers, *Siddhas* and those with yogic bodies, too, freely roam the hall, as do the ghostly Fathers in their many guises, whether they be fire neglectors, froth drinkers, heat devourers, oblation takers or seated on sacrificial grass. The Wheel of Time and Lord Fire are present, as are men who have done evil, or who died during the winter solstice. Yama's servants charged with conducting Time are there, as are *shínshapa* and *palásha* trees, and *kasha* and *kusha* plants. 8.30

All these and many others, whose names and deeds cannot be counted, attend upon the King of the Fathers in his hall, assuming material form. Partha, that vast and beautiful hall, which soars through the atmosphere at will, shines and blazes with the radiance of its creator, Vishva-karman, who 8.35

- dīrgha|kālaṃ tapas taptvā nirmītā Viśvakarmaṇā,
8.35 jvalantī bhāsamānā ca tejasā svena, Bhārata.
tām ugra|tapaso yānti suvratāḥ, satya|vādināḥ,
śāntāḥ saṃnyāsinaḥ, śuddhāḥ, pūtāḥ puṇyena karmaṇā,
sarve bhāsvara|dehās ca, sarve ca viraj'āmbarāḥ,
citr'āṅgadās, citra|mālyāḥ, sarve jvalita|kuṇḍalāḥ,
sukṛtaiḥ karmabhiḥ puṇyaiḥ paribarhair vibhūṣitāḥ.
gandharvās ca mah"ātmānaḥ, saṃghaśās c' āpsaro|gaṇāḥ
vāditraṃ, nṛtya|gītaṃ ca, hāsyam, lāsyam ca sarvaśaḥ,
puṇyās ca gandhāḥ, śabdās ca tasyām, Pārtha, samantataḥ
divyāni c' āiva mālyāni upatiṣṭhanti nityaśaḥ.
8.40 śataṃ śata|sahasrāṇi dharminām taṃ praj"ēśvaram
upāsate mah"ātmānaṃ rūpa|yuktā, manasvinaḥ.
īdṛśī sā sabhā, rājan, pitṛ|rājño mah"ātmanāḥ.
Varuṇasy' āpi vakṣyāmi sabhām Puṣkara|mālinīm.
9.1 YUDHIṢṬHIRA, sabhā divyā Varuṇasy' āmita|prabhā.
pramāṇena yathā Yāmyā, śubha|prākāra|torāṇā.
antaḥ|salilam āsthāya vihitā Viśvakarmaṇā,
divyai ratna|mayair vṛkṣaiḥ phala|puṣpa|pradair yutā,
nīla|pīt'āsita|śyāmaiḥ, sitair, lohita|kair api
avatānais tathā gulmair mañjari|jāla|dhāribhiḥ.
tathā śakunayas tasyām vicitrā, madhura|svaraḥ,
anirdeśyā, vapuṣmantāḥ śataśo 'tha sahasraśaḥ.
9.5 sā sabhā sukha|saṃsparśā, na śītā, na ca gharma|dā,
veśm'āsanavatī, ramyā, sitā, Varuṇa|pālītā,
yasyām āste sa Varuṇo Vāruṇyā ca samanvitaḥ,
divya|ratn'āmbara|dharo, divy'ābharaṇa|bhūṣitaḥ.
sragviṇo, divya|gandhās ca, divya|gandh'ānulepanāḥ
Ādityās tatra Varuṇam jal"ēśvaram upāsate;
Vāsukis, Takṣakaś c' āiva, nāgaś c' Āirāvatas tathā,

fashioned it with powers acquired from long-lived asceticism. Holy men of formidable ascetic powers, unwavering in their vows, truthful in their speech, pure, blemishless and at peace, go there; their bodies are luminous, their garments spotless—they wear colorful bracelets and garlands, earrings glowing like fire, and are adorned by their virtuous marks, accoutrements of merit.

Hosts of high-minded *gandhárvas* and *ápsarases* fill the hall with music, song, drama and mime; sweet sounds and fragrances, and heavenly garlands, too, never cease to bless the mansion. Hundreds of thousands of virtuous men, wise and beautiful, honor that great-souled Lord of Creatures, King of the Fathers. And now I shall speak to you of Váruna's hall, Púshkara-málini. 8.40

YUDHI-SHTHIRA, Váruna's celestial hall is of immeasurable splendor. In size it is like Yama's, and its doors and archways are magnificent. Vishva-karman built it in water, and surrounded it with heavenly jewel-encrusted trees full of fruit and flowers, and bowers heavy with blue, yellow, dark, white and red blossoms. Within those groves hundreds of thousands of birds of incomparable beauty fill the air with their sweet melodies. 9.1

The splendid hall that Váruna protects is pleasant to touch, neither too cold nor too warm, and full of chambers and thrones. There Váruna sits with Váruni, adorned with celestial jewelry, garments and ornaments. Covered in fragrant garlands and heavenly ointments and perfumes, the *Adítayas* wait upon Váruna, lord of the waters; as do the celestial serpents Vásuki, Tákshaka and Airávata. Krishna, Lóhita, Padma, mighty Chitra, the serpents Kámbala 9.5

Kṛṣṇas ca, Lohitas c' āiva, Padmas, Citras ca vīryavān,
 Kambal' | Āśvatarau nāgau, Dhṛtarāṣṭra| Balāhakai,
 Maṇimān, Kuṇḍadhāras ca, Karkoṭaka| Dhanamjayau,
 9.10 Pāṇimān, Kuṇḍadhāras ca balavān, pṛthivī| pate,
 Prahlaḍo, Mūṣikāḍas ca, tath' āiva Janamejayah
 patākino, maṇḍalinaḥ, phaṇāvantaś ca sarvaśaḥ.
 ete c' ānye ca bahavaḥ sarpās tasyām, Yudhiṣṭhira,
 upāsate mah' | ātmānam Varuṇam vigata| klamāḥ.

ete c' ānye ca bahavaḥ sarpās tasyām, Yudhiṣṭhira,
 upāsate mah' | ātmānam Varuṇam vigata| klamāḥ.

Balir Vairocano, rājā Narakah pṛthivīm| jayah,
 Saṁhrādo, Vipracittiś ca, Kālakhañjās ca dānavāḥ,
 Suhanur, Durmukhaḥ, Śaṅkhaḥ, Sumanāḥ, Sumatis tataḥ,
 Ghaṭodaro, Mahāpārśvaḥ, Krathanah, Piṭharas tathā,
 Viśvarūpaḥ, Svarūpaś ca, Virūpo 'tha Mahā| śirāḥ,
 Daśagrīvaś ca, Vālī ca, Meghavāsā, Daśāvaraḥ,
 9.15 Tīṭṭibho, Viṭabhūtas ca, Saṁhrāḍas c' Ēndratāpanah,
 daitya| dānava| saṁghās ca sarve rucira| kuṇḍalāḥ,
 sragviṇo, maulinaś c' āiva, tathā divya| paricchadāḥ,
 sarve labdha| varāḥ śūrāḥ, sarve vigata| mṛtyavaḥ,
 te tasyām Varuṇam devam dharma| pāsa| dharam sadā
 upāsate mah' | ātmānam sarve sucarita| vrataḥ.

tathā samudrās catvāro, nadī Bhāgīrathī ca sā,
 Kālindī, Vidiśā, Veṇā, Narmadā vega| vāhinī,
 Vipāśā ca, Śatadruś ca, Candrabhāgā, Sarasvatī,
 Irāvati, Vitastā ca, Sindhur, Devanadī tathā,
 9.20 Godāvarī, Kṛṣṇaveṇā, Kāverī ca sarid| varā,
 Kimpunā ca, Viśalyā ca, tathā Vaitaraṇī nadī,
 Tṛtīyā, Jyeṣṭhīlā c' āiva, Śoṇas c' āpi mahā| nadaḥ,
 Carmaṇvatī tathā c' āiva, Parṇāsā ca mahā| nadī,

and Áshvatara, Dhrita-rashtra, Baláhaka, Mánimat, Pánimat, 9.10
valorous Kunda-dhara, Karkótaka, Dhanan-jaya, Prahláda, Mushikáda and Janam-éjaya, too, attend upon him, all spreading out their hoods, revealing their ensigns and rings.

These great serpents, Yudhi-shthira and many others besides, all serve and honor great-souled Váruna with unbri-
dled energy.

Bali—the son of Vairóchana, King Náraka—subjugator
of the earth, Sanhráda, Viprachitti, the Kala-khanja *dána-*
vas, Súhanu, Dúrmukha, Shankha, Súmanas and Súmati;
Ghatódara, Maha-parshva, Kráthana, Píthara, Vishva-rupa,
Sva-rupa, Virúpa and Maha-shiras; Dasha-griva, Valin, Me- 9.15
gha-vasas, Dashávara, Títtibha, Vita-bhuta, Sanhráda and
Indra-tápana—these hosts of *daityas* and *dánavas*, gleam-
ing in their earrings and celestial clothes, garlanded and
diademed, immortal and heroic winners of boons, stead-
fast in their virtuous vows, all honor the great-souled Lord
Váruna, who bears the noose of dharma.*

The four oceans may be found in Váruna's celestial hall,
and the rivers—the Bhagíraṭhi, the Kalíndi, the Vídiṣha, the
Vena and the swift Nármada; the Vipásha, the Shatádrū, the
Chandra-bhaga, the Sarásvati and the Irávati; the Vitásta, 9.20
the Sindhu, the Deva-nadi, the Godávāri, the Krishna-vena
and the Kavéri, queen of rivers; the Kímpuna, the Vishalyá,
the Váitarani, the Tritíya, the Jyeshthila and the mighty
Shona; the Charmánvati, the huge Parnásha, the Sárayu,
the Varavátya and the Lángali, queen of rivers; the Karatóya,
the Atréyi, the mighty Lauhítia, the Lánghati, the Gómati,
the Sandhya and the Trih-srótasi. These holy rivers, famous

Sarayūr, Vāravaty” âtha, Lāṅgalī ca sarid|varā,
 Karatoyā, tath” Âtreṃyī, Lauhityāś ca mahā|nadaḥ,
 Laṅghatī, Gomatī c’ âiva, Sandhyā, Triḥsrotasī tathā,
 etās c’ ânyāś ca, rāj’|ēndra, su|tīrthā, loka|viśrutāḥ
 saritaḥ sarvataś c’, ânyā tīrthāni ca, sarāṃsi ca,
 kūpās ca sa|prasravaṇā dehavanto, Yudhiṣṭhira,
 9.25 palvalāni, taḍāgāni dehavanty atha, Bhārata,
 diśas, tathā mahī c’ âiva, tathā sarve mahī|dharāḥ
 upāsate mah”|ātmānaṃ sarve jala|carās tathā.

gīta|vāditravantaś ca gandharv’|āpsarasāṃ gaṇāḥ
 stuvanto Varuṇaṃ tasyāṃ sarva eva samāsate.
 mahī|dharā ratnavanto, rasā ye ca pratiṣṭhitāḥ
 kathayantaḥ su|madhurāḥ kathās tatra samāsate.
 Vāruṇāś ca tathā mantrī Sunābhaḥ paryupāsate
 putra|pautraiḥ parivṛto Go|nāmnā, Puṣkareṇa ca.
 sarve vighrahavantas te tam īśvaram upāsate.
 9.30 eṣā mayā saṃpatatā Vāruṇī, Bharata’|rṣabha,
 dr̥ṣṭa|pūrvā sabhā ramyā. Kuberasya sabhāṃ śṛṇu.

10.1 SABHĀ VAIŚRAVAṆĪ, rājañ, śata|yojanam āyatā,
 vistīrṇā saptatiś c’ âiva yojanāni, sita|prabhā.
 tapasā nirjitā, rājan, svayaṃ Vaiśravaṇena sā.
 śaśi|prabhā|prāvaraṇā, Kailāsa|śikhar’|ōpamā,
 Guhyakair uhyamānā sā khe viśakti” ēva śobhate.
 divyā, hema|mayair uccaiḥ prāsādair upaśobhitā,
 mahā|ratnavatī, citrā, divya|gandhā, mano|ramā,
 sit’|ābhra|śikhar’|ākārā, plavamān” ēva dr̥śyate,

10.5 divyā, hema|mayai raṅgair vidyudbhir iva citritā.
 tasyāṃ Vaiśravaṇo rājā vicitr’|ābharan’|āmbaraḥ,
 strī|sahasr’|āvṛtaḥ, śrīmān āste jvalita|kuṇḍalaḥ,
 divākara|nibhe, puṇye, divy’|āstarāṇa|saṃvṛte,

throughout the world as places of pilgrimage, other sacred waters—lakes, wells, pools and reservoirs—and the Quarters,* the Earth and its mountains, all attend upon the great-souled god in their embodied forms. 9.25

Gandhárvas and *ápsarases* praise him with their song and music; graceful mountains covered in jewels stand there delighting him with sweet stories. *Váruna's* great counselor *Sunábha* waits upon his master, surrounded by his sons, grandsons, *Go* and *Púshkara*. All of these, in their incarnate forms, attend upon the deity. This is the ravishing hall that I once saw, bull among men, as it soared across the atmosphere. Now listen to what I shall tell you of *Kubéra's* beautiful hall. 9.30

KUBÉRA VÁISHRAVANA's gleaming white hall is a hundred leagues long and seventy wide. *Váishravana* won it, great king, through his own ascetic powers. It is veiled in moonlight like *Mount Kailása's* peak, and seems to float in the sky as if fastened to the heavens, supported by loyal *Gúhyakas*, its celestial splendor heightened by high terraces of gold. Colorful from all its jewels and the home of captivating perfumes, it seems to hang in the air like a lofty white cloud, and its golden platforms flash like streaks of lightning. 10.1 10.5

Váishravana sits there, beaming, on a richly cushioned throne draped in heavenly carpets radiant as the sun, surrounded by his thousand wives; he is covered in colorful robes and ornaments, and his earrings flash like fire.

divya|pād'|ôpadhāne ca niṣaṇṇaḥ param'|āsane.
mandārāṇaṃ udārāṇaṃ vanāni pariloḍayan,
saugandhika|vanānāṃ ca gandhaṃ gandha|vaho vahan,
nalinyās c' Ālak"ākhyāyā, Nandanasya vanasya ca,
śīto, hṛdaya|saṃhrādī vāyus tam upasevate.

tatra devāḥ sa|gandharvā, gaṇair apsarasāṃ vṛtāḥ
divya|tānair, mahā|rāja, gāyanti sma sabhā|gatāḥ.

10.10 Mīśrakeśī ca, Rambhā ca, Citrasenā, Śucismitā,
Cārunetrā, Ghṛtācī ca, Menakā, Puñjikasthalā,
Viśvācī, Sahajanyā ca, Pramlocā, Urvaśī, Irā,
Vargā ca, Saurabheyī ca, Samīcī, Budbudā, Latā—
etāḥ, sahasraśaś c' ānyā nṛtya|gīta|viśāradāḥ
upatiṣṭhanti Dhanadaṃ gandharv'|āpsarasāṃ gaṇāḥ.
anīsaṃ divya|vāditrair, nṛtya|gītaiś ca sā sabhā
a|śūnyā, rucirā bhāti gandharv'|āpsarasāṃ gaṇaiḥ.

kiṃnarā nāma gandharvā, Narā nāma tath" āpare:

10.15 Mañibhadro, 'tha Dhanadaḥ, Śvetabhadrāś ca, Guhyakaḥ,
Kaśerako, Gaṇḍakaṇḍūḥ, Pradyotaś ca mahā|balaḥ,
Kustumbaruḥ, Piśācaś ca, Gajakarṇo, Viśālakaḥ,
Varāhakarṇas, Tāmrauṣṭhaḥ, Phalakakṣaḥ, Phalodakaḥ,
Haṃsacūḍaḥ, Śikhāvarto, Hemanetro, Bibhīṣaṇaḥ,
Puṣpānanaḥ, Piṅgalakaḥ, Śoṇitodaḥ, Pravālakakaḥ,
Vṛkṣavāsyāniketaś ca, Cīravāsāś ca, Bhārata,
ete c' ānye ca bahavo yakṣāḥ śata|sahasraśaḥ,
sadā bhagavatī Lakṣmī, tatr' āiva Nalakūbaraḥ,
ahaṃ ca bahuśas tasyāṃ bhavanty, anye ca mad|vidhāḥ.

10.20 brahma'|rṣayo bhavanty atra, tathā deva'|rṣayo 'pare,
kravy'|ādāś ca tath" āiv' ānye, gandharvāś ca mahā|balāḥ
upāsate mah"|ātmānaṃ tasyāṃ Dhanadam īśvaram.

bhagavān bhūta|saṃghaiś ca vṛtaḥ śata|sahasraśaḥ,

Breezes bearing the fragrances of lotus blossoms, sandalwood, the celestial Álaka pond and the Nándana garden murmur through woods of lofty coral trees, cool and captivating, as they wait upon him.

Gods and *gandhárvas*, surrounded by hosts of *ápsarases*, move around the hall, great king, singing in heavenly tones. Mishra-keshi, Rambha, Chitra-sena, Shuchi-smita, Charu- 10.10
netra, Ghritáchi, Ménaka, Punjika-sthala, Vishváchi, Sahajánya, Pramlócha, Úrvashi, Ira, Varga, Saurabhéyi, Samíchi, Búdbuda, Lata—these and a thousand other *gandhárvas* and *ápsarases*, masters of song and dance, worship the Great Lord of Treasures with song, dance and celestial music. Indeed, the hall is never empty; it shines with the splendor of the assembled *gandhárvas* and *ápsarases*.

The *kinnara gandhárvas* are there, and the Nara *gandhárvas*, including Mani-bhadra, Dhánada, Shveta-bhadra, *Gú- 10.15*
hyaka, Kashéraka, Ganda-kandu and mighty Pradyóta; Kustúmbaru, Pishácha, Gaja-karna, Vishálaka, Varáha-karna, Tamráushtha, Phala-kaksha and Phalódaka; Hansa-chuda, Shikhavárta, Hema-netra, Bibhíshana, Pushpánana, Píngalaka, Shonitóda, Praválaka, Vriksha-vasya-nikéta and Chiravasas—these *yakshas*, and hundreds of thousands more, Kubéra's son Nala-kúbara, and the goddess Lakshmi, all attend upon Kubéra. I myself, and many like me, have often been 10.20
there, as have royal and celestial sages, goblins, and other *gandhárvas*, too.

Pashu-pati, Uma's consort, the mighty three-eyed deity who wields the trident, who smote Bhaga's eyes, whose bow

Umāpatiḥ, Paśupatiḥ, śūla|bhṛd, Bhaga|netra|hā,
 try|ambako, rāja|śārdūla, devī ca vīgata|klamā,
 vāmanair vikaṭaiḥ, kubjaiḥ, kṣataj' |ākṣair, mahā|ravaiḥ,
 medo|māms' |āsanair, ugrair, ugra|dhanvā mahā|balaḥ,
 nānā|praharaṇair ugrair, vātaiḥ iva mahā|javaiḥ,
 vṛtaḥ sakhāyam anvāste, sad" āiva Dhanadaṃ, nṛpa.

10.25 prahr̥ṣṭāḥ śataśaś c' ānye bahuśaḥ sa|paricchadāḥ
 gandharvāṇāṃ ca patayo: Viśvāvasur Hahā|Huhūḥ,
 Tumburuḥ, Parvataś c' āiva, Śailūśaś ca tath" āparaḥ,
 Citrasenaś ca, Gītajñas, tathā Citraratho 'pi ca—
 ete c' ānye ca gandharvā dhan' |ēśvaram upāstate.
 Vidyādhara' |ādhipaś c' āiva Cakradharmā saha' ānujaiḥ
 upācarati tatra sma dhanānām īśvaram prabhuṃ.
 kinnarāḥ śataśaś tatra dhanānām īśvaram prabhuṃ
 āstate, c' āpi rājāno Bhagadatta|purogamāḥ.

Drumaḥ Kimpuruṣ' |ēśaś ca upāste Dhanad' |ēśvaram,
 10.30 rākṣaś' |ādhipatiś c' āiva Mahendro, Gandhamādanaḥ,
 saha yakṣaiḥ sa|gandharvaiḥ, saha sarvair niśācaraiḥ.

Bibhīṣaṇaś ca dharmiṣṭha upāste bhrātaram prabhuṃ,
 Himavān, Pāriyātraś ca, Vindhya|Kailāsa|Mandarāḥ,
 Malayo, Durduraś c' āiva, Mahendro, Gandhamādanaḥ,
 Indrakīlaḥ Sunābhaś ca tathā divyau ca parvatau.
 ete c' ānye ca bahavaḥ sarve Meru|purogamāḥ
 upāstate mah" |ātmānaṃ dhanānām īśvaram prabhuṃ.

Nandiśvaraś ca bhagavān, Mahākālas tath" āiva ca,
 śaṅku|karṇa|mukhāḥ sarve divyāḥ pāriṣadāś tathā,
 10.35 Kāṣṭhaḥ, Kuṭīmukho, Dantī, Vijayaś ca tapo|dhikaḥ,
 śvetaś ca vṛśabhas tatra nardann āste mahā|balaḥ,
 Dhanadaṃ rākṣasāś c' ānye, Piśācāś ca upāstate
 pāriṣadaiḥ parivṛtam upāyāntaṃ mah" |ēśvaram.

is ferocious, also waits upon his friend, the Lord of Treasures; he is surrounded not only by his indefatigable consort Párvati but also by hundreds of thousands of ghosts, and monstrous screaming blood-eyed dwarfs and hunchbacks—all feasting on fat and flesh, flitting everywhere like the wind, brandishing a variety of ghastly weapons.

Hundreds of *gandhárva* chiefs—including Vishvávasu, 10.25
Haha, Huhu, Túmburu, Párvata, Shailúsha, Chitra-sena, Gitájna and Chitra-ratha—accompanied by their retinues, joyfully attend upon the illustrious Lord of Treasures. Chakra-dharman, too, lord of the *Vidya-dharas*, and his followers wait upon him there. *Kinnaras* by the hundred worship that Lord of Treasures, as do many kings, led by Bhaga-datta, and also Druma, chief of the *Kímpurushas*; Mahéndra, chief 10.30
of the *rákshasas*; and Gandha-mádana, all accompanied by *yakshas*, *gandhárvas* and the *rákshasas*.

Righteous Bibhíshana attends upon his sovereign brother, and hosts of mountains—including Hímaavat, Pariyátra, Vindhya, Kailása, Mándara, Málaya, Dúrdura, Mahéndra, Gandha-mádana and the two holy peaks Indra-kila and Sunábha—also worship the great-souled Lord of Treasures, with Meru as their leader.

Nandíshvara, Maha-kala, hosts of celestial retinues with pointed ears and mouth, Kashtha, Kuti-mukha, Dantin, 10.35
the great ascetic Vījaya, Shiva's roaring white bull, the Pi-sháchas and various other demons, all wait upon the Lord of Treasures, surrounded by their attendants. Paulástya bowed with his head to the multiform husband of Uma, the ever-auspicious lord god of gods, who manifests the triple universe; then, on obtaining his permission, the lord of wealth

- sadā hi deva|dev' |ēsaṃ śivaṃ, trailokya|bhāvanam
 praṇamyā mūrdhnā Paulastyo bahu|rūpam Umāpatim,
 tato 'bhyanu|jñāṃ saṃprāpya mahā|devād dhan' |ēśvaraḥ
 āste kadācid bhagavān Bhavo dhana|pateḥ sakhā.
 nidhi|pravara|mukhyau ca Śaṅkha|Padmau dhan' |ēśvarau
 sarvān nidhīn pragṛhy' ātha upāstāṃ vai dhan' |ēśvaram.
 10.40 sā sabhā tādrśī ramyā mayā dr̥ṣṭ' |āntarikṣa|gā.
 Pitāmaha|sabhāṃ, rājan, kīrtayiṣye; nibodha tām.
- 11.1 PITĀMAHA|SABHĀṂ, tāta, kathyamānāṃ nibodha me,
 śakyate yā na nirdeṣṭum, 'evaṃ|rūp" ēti, Bhārata.
 purā deva|yuge, rājann, Ādityo bhagavān divaḥ
 āgacchan mānuṣaṃ lokam didṛkṣur, vigata|klamah.
 caran mānuṣa|rūpeṇa sabhāṃ dr̥ṣṭvā svayaṃ|bhuvah
 sa tām akathayan mahyaṃ, dr̥ṣṭvā tattvena, Pāṇḍava,
 aprameyāṃ sabhāṃ divyāṃ, mānasīm, Bharata'rṣabha,
 a|nirdeśyāṃ prabhāvena, sarva|bhūta|mano|ramām.
- 11.5 śrutvā guṇān ahaṃ tasyāḥ sabhāyāḥ, Pāṇḍava'rṣabha,
 darśan' |ēpsus tathā, rājann, Ādityam idam abruvam:
 'bhagavan, draṣṭum icchāmi Pitāmaha|sabhāṃ śubhām.
 yena vā tapasā śakyā, karmaṇā v" āpi, go|pate,
 auṣadhair vā tathā yuktair uttamā, pāpa|nāśinī,
 tan mam' ācakṣva, bhagavan, paśyeyaṃ tām sabhāṃ yathā.)
 sa tan mama vacaḥ śrutvā sahasr' |āṃśur divā|karaḥ
 provāca, Bharata|śreṣṭha, 'vratam varṣa|sahasrikam
 Brahma|vratam upāssva tvam prayaten' āntar' |ātmanā.)
 11.10 tato 'haṃ Himavat|pr̥ṣṭhe samārabdho mahā|vratam;
 tataḥ sa bhagavān Sūryo mām upādāya vīryavān
 agacchat tām sabhāṃ brāhmīm vipāpmā vigata|klamām.
 'evaṃ|rūp" ēti sā śakyā na nirdeṣṭum, jan' |ādhipa;

took a seat—for sometimes the blessed Bhava* is a friend of the lord of wealth. Then Shankha and Padma, two lords of wealth preeminent in their treasures, after offering all their treasure paid homage to the lord of wealth. Such is the ravishing hall that I once saw soaring through the atmosphere. Listen now, O king, to what I shall tell you of the Grandfather's hall. 10.40

THE GRANDFATHER'S hall, O Bhárata, is indescribable, such is its splendor. In ages past, O king, in the aeon of the gods, blessed and untiring Lord Adítýa* descended from the heavens to see the world of men. As he traveled about in human form he saw the hall of the self-created Brahma, and told me of it, son of Pandu, as he had seen it before his own eyes. When I heard about the features of this heavenly assembly house, which captivates all with its majesty, bull among Bháratas—incomparable and immeasurable—I became impatient to see it and asked Adítýa: 'Blessed lord, I wish to see the Grandfather's exalted hall. What austerities, deeds, potions or rites, lord of cattle, would allow me to see this sin-shattering mansion? Blessed lord, tell me how I may see that hall.' 11.1 11.5

When the deity of a thousand rays, the god of day, heard me, O best among Bháratas, he answered: 'Observe a vow—Brahma's thousand-year vow—with your soul rapt in meditation.' I duly went to the top of Mount Hímavat, and commenced my vow, and when I had completed it, the mighty Lord Adítýa, free from suffering, came and took me to Brahma's assembly house, which knows no fatigue. Great king, I cannot describe that hall, and all its splendor, 11.10

kṣaṇena hi bibharty anyad a|nirdeśyaṃ vapuḥ tathā.
na veda parimāṇaṃ vā, saṃsthānaṃ v” āpi, Bhārata,
na ca rūpaṃ mayā tādṛg dṛṣṭa|pūrvam kadā cana.
su|sukhā sā sadā, rājan, na śītā na ca gharma|dā,
na kṣut|pipāse, na glāniṃ prāpya tāṃ prāpnuvanty uta.
nānā|rūpair iva kṛtā maṇibhiḥ sā su|bhāsvaraiḥ.

II.15 stambhair na ca dhṛtā sā tu, śāsvatī na ca sā kṣarā.
divyair nānā|vidhair bhāvair bhāsadbhir, amita|prabhair
ati candraṃ ca, sūryaṃ ca, śikhinaṃ ca svayaṃ|prabhā
dīpyate nāka|prṣṭha|sthā, bhāsayan’ īva bhāskaram.
tasyāṃ sa bhagavān āste vidadhad deva|māyayā
svayaṃ eko ’nīsaṃ, rājan, sarva|loka|Pitāmahaḥ.

upatiṣṭhanti c’ āpy enaṃ prajānāṃ patayaḥ prabhum:
Dakṣaḥ, Pracetāḥ, Pulaho, Marīciḥ, Kaśyapaḥ prabhuḥ,
Bhṛguḥ, Atriḥ, Vasiṣṭhaś ca, Gautama ’tha, tath” Āṅgīrāḥ,
Pulastyaś ca, Kratuś c’ āiva, Prahlādaḥ, Kardamaḥ tathā,

II.20 Atharv’|Āṅgīrasaś c’ āiva, Vālakhilyā, Marīcipāḥ,
Mano, ’ntarikṣaṃ, Vidyāś ca, Vāyus, Tejo, Jalaṃ, Mahī,
Śabda|Sparśau, tathā Rūpaṃ, Raso, Gandhaś ca, Bhārata,
Prakṛtiś ca, Vikāraś ca, yac c’ ānyat kāraṇaṃ bhuvah;
Agastyaś ca mahā|tejā, Mārkaṇḍeyaś ca vīryavān,
Jamadagnir, Bharadvājaḥ, Saṃvartaś, Cyavanaḥ tathā,
Durvāsāś ca mahā|bhāga, Ṛṣyaśṛṅgaś ca dhārmikaḥ,
Sanatkumāro bhagavān yog’|ācāryo mahā|tapāḥ;

for at every moment its appearance changes and assumes an even greater majesty. I know neither its dimensions nor its shape—all I can say is that I have never seen such a structure before. It is very pleasant to be in, neither cold nor hot, and upon entering it one encounters no hunger, thirst or exhaustion. It is made of sparkling jewels, which seem to be of many kinds. It is not supported by pillars; it is eternal, not perishable. With various types of celestial beings shedding light beyond measure, the blaze of light is such that the hall seems to surpass the moon, sun and Lord Fire in radiance; on the vault of heaven it shines like the maker of the day. It is in that mansion, O king, that Brahma resides, the Grandfather of all the worlds, creating at every moment new things with his celestial wizardry. 11.15

In it he is served by the Lords of the Creatures, and Daksha, Prachéetas, Púlaha, Maríchi, mighty Káshyapa, Bhri-gu, Atri, Vasíshtha, Gáutama and Ángiras; Pulástya, Kratu, Prahláda, Kárdama, the Hymns of the *Athárva-veda*, the Valakhílyas and the Maríchipas; Mind, Atmosphere, the Sciences, Wind, Fire, Water, Earth, Sound, Touch, Form, Taste and Smell, O Bhárata; Nature and its manifestations, and the other prime causes of the world; majestic Agástya and mighty Markandéya, Jamad-agni, Bharad-vaja, Samvár-ta and Chyávana; virtuous Durvásas, righteous Rishya-shringa and blessed Sanat-kumára, great ascetic and teacher of yoga; 11.20

Asito Devalás c' âiva, Jaigīṣavyas ca tattva|vit,
 Rṣabho, Jitaśatruś ca, mahā|vīryas tathā Maṇiḥ;
 II.25 āyur|vedas tath" âṣṭ'āṅgo dehavāms tatra, Bharata,
 Candramāḥ saha nakṣatrair, Ādityas ca gabhastimān,
 Vāyavaḥ, Kratavaś c' âiva, Saṃkalpaḥ, Prāṇa eva ca.
 mūrtimanto mah"|ātmāno mahā|vrata|parāyaṇāḥ
 ete c' ânye ca bahavo Brahmāṇaṃ samupasthitāḥ.

Artho, Dharmaś ca, Kāmaś ca,
 Harṣo, Dveṣas, Tapo, Damaḥ
 āyānti tasyāṃ sahitā gandharv'|āpsarasāṃ gaṇāḥ,
 viṃśatiḥ sapta c' âiv' ânye Loka|pālās ca sarvaśaḥ,
 Śukro, Bṛhaspatīś c' âiva, Budho, 'ngāraka eva ca,
 Śanaīścaraś ca, Rāhuś ca, grahāḥ sarve tath" âiva ca,
 II.30 Mantra, Rathantaraṃ c' âiva, Harimān, Vasumān apī,
 Ādityāḥ s'|ādhirājāno, nāma|dvaṃdvair udāhṛtāḥ,
 Maruto, Viśvakarmā ca, Vasavaś c' âiva, Bhārata,
 tathā pitṛ|gaṇāḥ sarve, sarvāṇi ca havīmṣy atha,
 R̥gvedaḥ, Sāmavedaś ca, Yajurvedaś ca, Pāṇḍava,
 Atharvavedaś ca tathā, sarva|śāstrāṇi c' âiva ha,
 Itihās'|Ôpavedās ca, Ved'|āṅgāni ca sarvaśaḥ,
 Grahā, Yajñās ca, Somaś ca, Devatās ca sarvaśaḥ,
 Sāvitṛī, durga|taraṇī,

vāṇī saptavidhā tathā,
 Medhā, Dhṛtiḥ, Śrutīś c' âiva,
 Prajñā, Buddhir, Yaśaḥ, Kṣamā;
 II.35 sāmāni, Stuti|śāstrāṇi, Gāthās ca vividhās tathā,
 Bhāṣyāṇi Tarka|yuktāni dehavanti, viśāṃ pate,
 Nāṭakā, vividhāḥ Kāvyaḥ, Kath"|Ākhyāyika|Kārikāḥ
 tatra tiṣṭhanti te puṇyā, ye c' ânye guru|pūjakāḥ,
 Kṣaṇā, Lavā, Muhūrtās ca, Divā, Rātris tath" âiva ca,

Ásita Dévala, Jaigishávyā who knows reality, Ríshabha, Jita-shatru and Mani of great vigor; the science of medicine 11.25
in all its eight branches, each taking on a visible shape; the Moon and the Constellations, the Sun with its Rays, the Winds, the Sacrifices, Ritual Intention and Breath. All these high-minded beings, assuming bodies and undertaking great vows, attend upon Brahma in that hall.

Wealth, Dharma, Pleasure, Joy, Aversion, Austerity and Restraint are there; as are hosts of *gandhárvas* and *ápsarasas*, the twenty-seven other World Protectors, and Shukra, Brihas-pati, Budha, Angáraka, Shanaish-chara, Rahu and the other planets; Mantra, Rathan-tara, Hárímat, Vásumat, the 11.30
Adityas with their leader, and those deities possessing double names; the Maruts, Vishva-karman, the Vasus, the fathers, the Sacrificial Oblations and the four Vedas—the *Rig-veda*, *Sama-veda*, *Yajur-veda* and *Athárva-veda*; all sciences and fields of learning, the Histories and minor Vedas, the Six Branches of the Veda, the Planets, the Sacrifices, Soma, all the Deities, the Sávitrī and *dúrgata-rani* formulas, the seven kinds of meter; Understanding, Perseverance, Learning, Wisdom, Intellect, Fame and Patience;

The *saman* hymns, the Chants in all their forms, the sci- 11.35
ence of Praises, the Commentaries and their Arguments—all assuming bodily form, O Lord of the World; various Dramas, Poems, Stories and Narratives, in their personified forms; the Moments, Instants, Seconds, Day, Night, Fortnights, Months and the Six Seasons; the Years, the Five

Ardha|māsās ca, Māsās ca, Ṛtavaḥ ṣaṭ ca, Bhārata,
 Saṃvatsarāḥ, pañca|Yugam, Aho|Rātrās caturvidhāḥ,
 Kāla|cakram ca tad divyaṃ, nityam akṣayam, avyayam,
 Dharma|cakram tathā c' āpi nityam āste, Yudhiṣṭhira.

Aditir, Ditir, Danuś c' āiva, Surasā, Vinatā, Irā,

II.40 Kālikā, Surabhī, Devī, Saramā c', ātha Gautamī,
 Prabhā, Kadrūś ca vai devyau, devatānāṃ ca mātaraḥ,
 Rudrāṇī, Śrīs ca, Lakṣmīs ca, Bhadrā, Ṣaṣṭhī tath' āparā,
 Pṛthivī, gāṃ gatā devī, Hrīḥ, Svāhā, Kīrtir eva ca,
 Surā devī, Śacī c' āiva, tathā Puṣṭir, Arundhatī,
 Saṃvṛttir, Āsā, Niyatiḥ, Sṛṣṭir, devī Ratis tathā—
 etās c' ānyās ca vai devya upatasthuḥ Prajāpatim.

Ādityā, Vasavo, Rudrā, Marutaś c', Āśvināv api,
 Viśvedevās ca, Sādhyās ca, Pitaraś ca manojavāḥ.

II.45 Pitṛnāṃ ca gaṇān viddhi sapt' āiva, puruṣa'rṣabha;
 mūrtimanto vai catvāras, trayaś c' āpi śarīriṇaḥ.
 Vairājāś ca mahā|bhāgā, Agniṣvāttās ca, Bharata,
 Gārhapatyā nāka|carāḥ, pitaro loka|viśrutāḥ,
 Somapā, Ekaśṛṅgāś, ca Caturvedāḥ, Kalās tathā:
 ete caturṣu varṇeṣu pūjyante Pitaro, nṛpa.
 etair āpyāyitaiḥ pūrvaṃ somaś c' āpyāyyate punaḥ.
 ta ete Pitaraḥ sarve Prajāpatim upasthitāḥ,
 upāsate ca saṃhṛṣṭā Brahmāṇam amit'āujasam.

Aeons, the four kinds of Day and Night, the eternal, celestial, indestructible Wheel of Time and also, Yudhi-shthira, the everlasting Wheel of Dharma—all these are there.

Áditi, Diti, Danu, Súrása, Vínata, Ira, Kálíka, Súrabhi, 11.40
Devi, Sárāma and Gáutami; the two goddesses Prabha and Kadru, the mothers of the gods, Rudráni, Shri, Lakshmi, Bhadra, Shashthi, the Earth, the goddess of cattle, Hri, Svaha, Kirti, the goddess Sura, Shachi, Pushti, Arúndhati, Samvríti, Asha, Níyati, Srishti, Rati: these and many other goddesses, too, wait upon the great Creator in that assembly house.

And then there are the *Adityas*, Vasus, Rudras, Maruts, Ashvins, Vishve-devas, *Sadhyas* and the Fathers who move at the speed of mind. Know, bull among men, that of the 11.45
seven classes of Father, four have a form and three even a body. The illustrious Vairájas, the Agni-shvattas and the Garhapátya Fathers, famous throughout the world, reside in heaven; the Sómapas, Eka-shringas, Chatur-vedas and Kala: these Fathers, great king, are worshipped in human society. The Fathers like to first come, and drink *soma* afterward; all of them, with joy, attend upon the Lord of Creation of immeasurable vigor.

Rākṣasāś ca, Piśācāś ca, Dānavā, Guhyakās tathā,
 11.50 Nāgāḥ, Sulparṇāḥ, Paśavaḥ Pitāmaham upāstate.
 sthāvarā, jaṃgamāś c' āiva, mahā|bhūtās tath" āpare,
 Puraṃdaraś ca dev' |ēndro, Varuṇo, Dhanado, Yamaḥ,
 Mahādevaḥ sah' | Ōmo 'tra sadā gacchati sarvaśaḥ.
 Mahāsenaś ca, rāj' |ēndra, sad" ōpāste Pitā|maham,
 devo Nārāyaṇas tasyām, tathā deva' |ṛṣayaś ca ye,
 ṛṣayo Vālakhilyāś ca, yonij' |ā|yonijās tathā,
 yac ca kiṃ cit tri|loke 'smin dṛśyate sthāṇu, jaṅgamam,
 sarvaṃ tasyām mayā dṛṣṭam, iti viddhi, nar' |ādhipa.

aṣṭ' |āśīti sahasrāṇi ṛṣiṇām ūrdhva|retasām,*
 prajāvatām ca pañcāśad ṛṣiṇām api, Pāṇḍava,
 11.55 te sma tatra yathā|kāmaṃ dṛṣṭvā sarve div' |āukasaḥ
 praṇamya śirasā tasmai sarve yānti yath" |āgatam.

atithiṇ āgatān devān, daityān, Nāgāms, tathā dvijān,
 yakṣān, Suparṇān, Kāleyān, gandharv' |āpsarasas tathā
 mahā|bhāgān amita|dhīr Brahmā loka|Pitāmahaḥ
 dayāvān sarva|bhūteṣu yath" |ārhaṃ pratipadyate.
 pratigṛhya ca viśv' |ātmā svayaṃ|bhūr, amita|dyutiḥ
 sāntva|mān' |ārtha|saṃbhogair yunakti, manu|j' |ādhipa.
 tathā tair upayātaiś ca, pratiyadbhiś ca, Bhārata,
 ākulā sā sabhā, tāta, bhavati sma sukha|pradā,
 11.60 sarva|tejo|mayī, divyā, brahma' |ṛṣi|gaṇa|sevitā,
 Brāhmyā, śriyā dīpyamānā śuśubhe vigata|klamā.
 sā sabhā tādrṣī dṛṣṭā mayā, lokeṣu durlabhā,
 sabh" ēyaṃ, rāja|śārdūla, manuṣyeṣu yathā tava.
 etā mayā dṛṣṭa|pūrvāḥ sabhā deveṣu, Bhārata;
 sabh" ēyaṃ mānuṣe loke sarva|śreṣṭhatamā tava.»

Rákshasas, *Pisháchas*, *Dánavas*, *Gúhyakas*, Serpents, 11.50
 Birds, Animals, all mobile and immobile creatures, the greatest of gods Puran-dara, Váruna, Kubéra, Yama, Maha-sena and Maha-deva with his consort Uma—these, too, all wait upon Brahma. Naráyana, the celestial sages, the Valakhílya sages, those born from the womb and those not born from the womb, and whatever else can be found in the three worlds, whether mobile or immobile—I have seen all these in that hall, king of men.

The eighty-eight thousand sages vowed to celibacy, the fifty thousand sages who have sons, and those deities who dwell in heaven, O Pándava—all enter that hall, bow before 11.55
 Brahma, and come and go as they please.

Moreover, king of men, that Grandfather of the worlds, whose soul encompasses the entire universe, the self-created Brahma of immeasurable intelligence and radiance—who offers every creature the compassion it deserves—provides gods, *daityas*, *nagas*, brahmins, *yakshas*, Birds, Kaléyas, *gandhárvas*, *ápsarases* and many other illustrious guests with delights to comfort and honor them. That fabulous assembly house, which inspires such happiness and dispels all weariness, which shines with the light of Brahma's assembled wealth and every splendor, which is frequented by hosts 11.60
 of brahmin sages, O Bhárata, is always crowded with people coming and going. Just as your hall, tiger among men, is unique in the world of men, Brahma's hall is unique in all the worlds. I saw that hall in the world of the gods, O Bhárata, but your hall is the greatest in the world of men."

YUDHIṢṬHIRA uvāca:

- 12.1 «PRĀYAŚO RĀJA|LOKAS te kathito, vadatām vara,
 Vaivasvata|sabhāyām tu yathā vadasi me, prabho.
 Varuṇasya sabhāyām tu nāgās te kathitā, vibho,
 daity'êndrās c' âpi bhūyiṣṭhāḥ, saritaḥ, sāgarās tathā.
 tathā Dhanapater yakṣā, Guhyakā, rākṣasās tathā,
 gandharv'âpsarasas c' âiva, bhagavāṃś ca Vṛṣa|dhvajah.
 Pitāmaha|sabhāyām tu kathitās te maha"rṣayah,
 sarve deva|nikāyās ca, sarvaśāstrāṇi c' âiva hi.
- 12.5 Śatakratu|sabhāyām tu devāḥ saṃkīrtitā, mune,
 uddeśataś ca gandharvā, vividhās ca maha"rṣayah.
 eka eva tu rāja'rṣir Hariścandro, mahā|mune,
 kathitas te sabhāyām vai dev'êndrasya mah"ātmanah!
 kiṃ karma ten' âcaritaṃ, tapo vā niyata|vrataṃ,
 yen' âsau saha Śakreṇa spardhate su|mahā|yaśāḥ?
 pitṛ|loka|gataś c' âiva tvayā, vipra, pitā mama
 drṣṭaḥ Pāṇḍur mahā|bhāgaḥ. kathaṃ v" âpi samāgataḥ?
 kim uktavāṃś ca, bhagavaṃś? tan mam' âcakṣva, suvrata,
 tvattaḥ śrotum sarvaṃ idaṃ paraṃ kautūhalaṃ hi me.»

NĀRADA uvāca:

- 12.10 «yan māṃ pṛcchasi, rāj'êndra,
 Hariścandraṃ prati, prabho,
 tat te 'haṃ saṃpravakṣyāmi
 mäh"ātmyaṃ tasya dhīmataḥ.
 sa rājā balavān āsīt, samrāt sarva|mahī|kṣitām;
 tasya sarve mahī|pālāḥ śāsan'âvanatāḥ sthitāḥ.
 ten' âikaṃ ratham āsthāya jaitraṃ, hema|vibhūṣitam,

YUDHI-SHTHIRA said:

“AS YOU HAVE described it, most eloquent lord, it appears 12.1
that the great majority of the kings of the world are to be found in Vaivásvata’s hall. As for the serpents, great master, and the *daityas*, rivers and oceans—you have said that they frequent Váruna’s hall. The *yakshas*, *rákshasas*, *Gúhyakas*, *gandhárvas*, *ápsarases* and Lord Shiva are to be found in Kubéra’s mansion, you say; and the gods, the great sages and all the texts reside in the Grandfather’s assembly house.

In Indra’s hall, O sage, however, you carefully enumer- 12.5
ated various gods, *gandhárvas* and great sages, but you mentioned only one royal sage—Harish·chandra—living in that home of the great-souled king of gods! What feat did he accomplish, or to what ascetic penances did he submit himself, that his splendid glory came to rival even that of Indra himself?

O brahmin, you saw my father, eminent King Pandu, who has departed for the world of the Fathers. How did you meet each other? What did you say, blessed sage? Please enlighten me, I am very curious to hear it all from you!”

NÁRADA said:

“Since you ask about Harish·chandra, king of kings, I 12.10
shall tell you everything you wish to know about this wise and high-minded ruler. He was a mighty monarch, an emperor over all the kings of the earth; indeed, all of the world’s rulers submitted to his command. He conquered the seven continents, lord of men, through the might of his weapons—traveling alone in a gold-embellished chariot that always brought him victory. After subjugating the

śastra|pratāpena jitā dvīpāḥ sapta, jan'ĕśvara.
 sa nirjitya mahīm kṛtsnām sa|śaila|vana|kānanām
 ājahāra, mahā|rāja, rāja|sūyaṃ mahā|kratum.
 tasya sarve mahī|pālā dhanāny ājahrur ājñayā,
 dvijānām pariveṣṭāras tasmin yajñe ca te 'bhavan.

12.15 prādāc ca draviṇaṃ prītyā yācakānām nar'ĕśvaraḥ
 yath" ōktavantas te tasmimś, tataḥ pañca|guṇ'|ādhiḥkam.

atarpayac ca vividhair vasubhir brāhmaṇāṃś tadā,
 prāsarpa|kāle saṃprāpte nānā|digbhyaḥ samāgatān.
 bhakṣya|bhojyaiś ca vividhair yathā|kāma|purāś|kṛtaiḥ,
 ratn'āuḡha|tarpitais, tuṣṭair dvijaiś ca samudāhṛtam:
 <tejasvī ca yaśasvī ca nṛpebhyo 'bhyadhiko 'bhavat!>
 etasmāt kāraṇād, rājan, Hariścandro virājate
 tebhyo rāja|sahasrebhyas; tad viddhi, Bharata'rṣabha.

samāpya ca Hariścandro mahā|yajñam pratāpavān,
 abhiṣiktaś ca śuśubhe sāmrajyena, nar'ādhipa.

12.20 ye c' ānye 'pi mahī|pālā rāja|sūyaṃ mahā|kratum
 yajante, te sah' Êndreṇa modante, Bhārata'rṣabha.
 ye c' āpi nidhanaṃ prāptāḥ saṃgrāmeśv a|palāyinaḥ,
 te tat|sadanam āsādy modante, Bharata'rṣabha.
 tapasā ye ca tīvreṇa tyajant' īha kalevaram,
 te tat|sthānam samāsādy śrīmanto bhānti nityaśaḥ.

pitā ca tv āha, Kaunteya, Pāṇḍuḥ, Kaurava|nandana,
 Hariścandre śriyaṃ dṛṣṭvā nṛpatau jāta|vismayaḥ;
 vijñāya mānuṣaṃ lokam āyāntaṃ mām, nar'ādhipa,
 provāca praṇato bhūtvā <vadethās tvaṃ Yudhiṣṭhiram,

whole earth, with all its mountains, forests and groves, he performed the great Royal Consecration Sacrifice. For the occasion, all the rulers of the world were commanded to bring him their treasures, and to serve as waiters for the brahmins. He took great pleasure in bestowing riches upon all who asked, and offered each five times more than was requested. 12.15

The sacrifice concluded, he gratified the assembled brahmins from distant lands with a variety of riches, and then went on to place rich foods and heaps of jewels before them. No wonder they praised him, saying, ‘The splendor and glory of King Harish-chandra surpass those of all other monarchs!’ It is for this reason, bull among Bháratas, that Harish-chandra outshines so many thousands of other rulers.

When the majestic Harish-chandra had concluded the great ceremony and received the rites of consecration, king of men, the splendor of his universal sovereignty shone across the world. Those rulers who perform the Consecration Sacrifice rejoice with Indra. Those who offer their lives in battle, not shirking from the challenge, also enjoy the felicity of Indra’s home. And—bull among men—those who shed their bodies on earth in acts of great self-mortification—they, too, will reach Indra’s world and shine there everafter. 12.20

Your father, Pandu, was lost in wonder at the sight of King Harish-chandra’s glory, son of Kunti. Realizing that I was soon to depart to the world of men, he bowed before me and said, ‘Tell Yudhi-shthira that he is capable of conquering the

- 12.25 «samartho 'si mahīm jetuṃ, bhrātaras te sthitā vaśe
rāja|sūyaṃ kratu|śreṣṭhaṃ āharasv' êti,» Bhārata.
'tvay' iṣṭavati putre 'haṃ Hariścandravad āsu vai
modiṣye bahulāḥ śaśvat samāḥ Śakrasya saṃsadi.'
'evaṃ bhavatu. vakṣye 'haṃ tava putraṃ nar'|ādhipam,
bhūr|lokaṃ yadi gaccheyam, iti' Pāṇḍum ath' ābruvam.
tasya tvam, puruṣa|vyāghra, saṃkalpaṃ kuru, Pāṇḍava!
gant' āsi tvam mah'"êndrasya pūrvaiḥ saha sa|lokatām.
bahu|vigṇaś ca, nṛpate, kratu eṣa smṛto mahān;
chidrāṇy asya tu vāñchanti yajñ|aghṇā brahma|rākṣasāḥ.
- 12.30 yuddhaṃ ca kṣatra|śamaṇaṃ, pṛthivī|kṣaya|kāraṇaṃ,
kiṃ cid eva nimittaṃ ca bhavaty atra kṣay'|āvaham.
etat saṃcintya, rāj'|êndra, yat kṣemaṃ, tat samācara.
a|pramatt'|ôthhito nityaṃ cātur|varṇyasya rakṣaṇe
bhava, edhasva, modasva, dhanaḥ tarpaya ca dvijān.
etat te vistareṇ' ôktaṃ yan māṃ tvam paripṛcchasi.
āpṛcche tvāṃ, gamiṣyāmi Dāśārha|nagarīm prati.»

VAISAMPĀYANA uvāca:

evam ākhyāya Pārthebhyo Nārado, Janamejaya,
jagāma tair vṛto, rājann, ṛṣibhir, yaiḥ samāgataḥ.
gate tu Nārade Pārtho bhrātṛbhiḥ saha Kauravaḥ
rāja|sūyaṃ kratu|śreṣṭhaṃ cintayām āsa pārthivaḥ.

world, for his brothers obey him; and to perform the great Consecration Sacrifice. He is my son, and if he performs such a sacrifice, I, like Harish-chandra, may quickly ascend to Shakra's home and there pass countless years of joy.' I replied to Pandu, 'I shall inform your son, that great ruler of men, of your request, when I go to the world of men.' 12.25

Act upon your father's wishes, Pándava, tiger among men! You, too, will then be able to go to Indra's world, along with your deceased ancestors. However, O king, I need not remind you that this great ceremony is beset with obstacles; those demons the brahmin *rákshasas*, who upset sacrifices, will strive to undermine yours, too. Destructive wars may erupt from it which could annihilate the ruling class, and even bring about the earth's ruin. Reflect upon this, king of kings, and do what is best for your security. Be watchful and always protect society; prosper, rejoice, please brahmins with gifts. I have responded at length to your questions; I shall take my leave, and go to the city of the Dashárhas." 12.30

VAISHAMPÁYANA said:

Nárada, having thus addressed the Partha, departed in the company of those sages with whom he had come, great king. After he had left, the Partha and his brothers pondered the great Consecration Sacrifice.

13–19

PREPARATIONS FOR THE SACRIFICE

13.1 **R**ṢES TAD VACANAM śrutvā niśaśvāsa Yudhiṣṭhiraḥ.
cintayan rāja|sūy'|eṣṭim na lebhe śarma, Bhārata.
rāja|rṣiṇām ca tam śrutvā mahimānam mah'|ātmanām,
yajvanām karmabhiḥ puṇyair loka|prāptim samikṣya ca,
Hariścandram ca rāja|rṣim rocamānam viśeṣataḥ
yajvānam, yajñam āhartum rāja|sūyam iyeṣa saḥ.
Yudhiṣṭhiraḥ tataḥ sarvān arcayitvā sabhā|sadaḥ
pratyarcitaś ca taiḥ sarvair yajñāy' āiva mano dadhe.

13.5 sa rāja|sūyam, rāj'|ēndra, Kurūṇām ṛṣabhas tadā
āhartum pravaṇam cakre manaḥ, samcintya c' ā|sakṛt.

bhūyaś c' ādbhuta|vīry'|āujā dharmam ev' ānucintayan
«kiṃ hitam sarva|lokānām bhaved, iti» mano dadhe.
anugṛhṇan prajāḥ sarvāḥ sarva|dharma|bhṛtām varah
a|viśeṣeṇa sarveṣām hitam cakre Yudhiṣṭhiraḥ.
«sarveṣām dīyatām deyam,» muṣṇan kopa|madāv ubhau,
«sādhu dharm' ēti, dharm' ēti,» n' ānyac chrūyeta bhāṣitam.
evam|gate tatas tasmin, pitar' īv', āśvasān janāḥ.
na tasya vidyate dveṣṭā, tato 'sy' Ājātaśatrutā.

13.10 parigrahān nar'|ēndrasya, Bhīmasya paripālanāt,
śatrūṇām kṣapaṇāc c' āiva bībhatsoḥ Savyasācinaḥ,
dhīmataḥ Sahadevasya dharmāṇām anuśāsanāt,
vainatyāt sarvataś c' āiva Nakulasya sva|bhāvataḥ,
a|vigrahā, vīta|bhayāḥ, sva|karma|niratāḥ sadā,
nikāma|varṣāḥ sphitāś ca āsān jana|padās tathā.

VAISHAMPÁYANA said:

YUDHI-SHTHIRA SIGHED after hearing the sage's words. 13.1
He could not put his mind to rest for pondering the Consecration Sacrifice, O Bhárata. However, when he heard about the glory of great-souled royal sages of old, when he contemplated the worlds they attained through holy sacrificial ceremonies, and in particular the splendid Harish-chandra, he longed to perform the Royal Consecration Sacrifice. Yudhi-shthira paid his respects to all those in his hall and 13.5
received their salutations, and focused his mind on the ceremony. The bull of the Kurus thought intensely over how best to proceed.

Once again, the king of wondrous vigor and prowess reflected on dharma, and what would be most beneficial to all the worlds. Yudhi-shthira, that most noble of all guardians of *dharma*, always benevolent to his subjects, worked for the good of all, making no distinctions. Without a trace of anger or arrogance, he would say, "Give to each what is due to each," and the only words he would hear would be "Hail *dharma*, hail *dharma*." This was how he acted, reassuring his people like a father. Nobody felt any animosity toward him, and he came to be called Ajáta-shatru,* "Enemyless."

As a result of the king's assistance, Bhima's protection, 13.10
terrible Árjuna's suppression of enemies, wise Saha-deva's command over duties, and Nákula's humble demeanor, people felt no hostility or fear; they set to their work with zeal and flourished with the abundant rains. Thanks to the king's unique virtues, all prospered: those involved in performing sacrifices, those who reared cattle, plowmen, tradesmen. . . There was no delayed performance of duties,

vārdhuṣī yajña|sattvāni, go|rakṣaṃ, karṣaṇaṃ, vaṇik,
viśeṣāt sarvam ev' āitat saṃjajñe rāja|karmaṇā.
anukarṣaṃ ca, niṣkarṣaṃ, vyādhi|pāvaka|mūrchanam.
sarvam eva na tatr' āsīd dharma|nitye Yudhiṣṭhire.
dasyubhyo, vañcakebhyaś ca rājñaḥ prati parasparam

13.15 rāja|vallabhataś c' āiva n' āsrūyata mṛṣā|kṛtam.

priyaṃ kartum, upasthātum, bali|karma sva|karma|jam
abhihartum nṛpāḥ †ṣatsu pṛthag|jātyaiś ca naigamaiḥ.†*
vavṛdhe viśayas tatra dharma|nitye Yudhiṣṭhire,
kāmato 'py upayujānai rājasair, lobhajair janaiḥ,
sarva|vyāpī, sarva|guṇī, sarva|sāhaḥ sa sarva|rāt
yasminn adhikṛtaḥ samrād bhrājamāno mahā|yaśāḥ,
yatra, rājan, daśa diśaḥ pītṛto, mātṛtas tathā
anuraktāḥ prajā āsan, n' ā|go|pālā dvi|jātyaḥ.

sa mantriṇaḥ samānāyya, bhrātṛiṃś ca vadatām varāḥ,
rāja|sūyaṃ prati tadā punaḥ punar aprcchata.

13.20 te pṛcchyaṃānāḥ sahitā, vaco 'rthyam mantriṇas tadā
Yudhiṣṭhiraṃ mahā|prājñaṃ yiyakṣum idam abruvan:
«yen' ābhiṣikto nṛpatir Vāruṇaṃ guṇam ṛcchati,
tena rāj" āpi taṃ kṛtsnaṃ samrād|guṇam abhīpsati.
tasya samrād|guṇ' |ārhasya bhavataḥ, Kuru|nandana,
rāja|sūyasya samayaṃ manyante suhṛdas tava.
tasya yajñasya samayaḥ sv' |ādhiṇaḥ kṣatra|saṃpadā,
sāmnā ṣaḍ agnayo yasmimś cīyante saṃśita|vrataiḥ.
darvī|homān upādāya sarvān yaḥ prāpnute kratūn,
abhiṣekaṃ ca yasy' ānte sarva|jit tena c' ōcyate.

13.25 samartho 'si, mahā|bāho, sarve te vaśa|gā vayam!

or aggressive tax-collecting; disease, fires and violence were unheard of—all because of Yudhi-shthira, and his devotion to dharma. Dishonest behavior from outcastes, frauds or royal favorites toward the king, or each other—not a trace. 13.15

To do him favors, to wait upon him, to offer him tribute created by their own labor, kings and low-born merchants came to Yudhi-shthira. The whole realm of Yudhi-shthira, devoted to dharma, prospered—all-encompassing, all-enduring, the home of every virtue—and was even enhanced by persons devoted to passion and desire. Wherever the glorious emperor administered, no matter which land, his subjects became more attached to him than to their own mothers and fathers, and the brahmins had a worthy protector.

Yudhi-shthira, most eloquent of men, assembled his ministers and brothers, and once again consulted them about the Consecration Sacrifice. When questioned, his advisers counseled the deeply wise king desirous of performing the ceremony: “The monarch consecrated in this manner rises to the status of Váruna, and attains the great distinction of being a universal sovereign. Your friends, prince of the Kurus, are of the opinion that you are worthy of the honor, and that the time is ripe. The hour of the ceremony—when priests of unwavering vows will chant the hymns and build the six fires—depends on the consensus of the ruling class.* However, at its conclusion, when the performer has completed the ladle and fire oblations and the consecration itself, he is hailed as the Almighty Conqueror. You are capable of it, strong-armed warrior, and we are at your command! Go 13.20 13.25

a|cirāt tvam, mahā|rāja, rāja|sūyam avāpsyasi!

a|vicārya, mahā|rāja, rāja|sūye manah kuru!»

ity evaṃ suhrdaḥ sarve prthak ca, saha c' ābruvan.
sa dharmyaṃ Pāṇdavas teṣāṃ vacaḥ śrutvā, viśaṃ pate,
dhr̥ṣṭam, iṣṭam, variṣṭhaṃ ca jagrāha manas" āri|hā.
śrutvā suhr̥d|vacas tac ca, jānaṃś c' āpy ātmanaḥ kṣamam
punaḥ punar mano dadhre rāja|sūyāya, Bhārata.
sa bhrātṛbhiḥ punar dhīmān, ṛtvigbhiś ca mah" |ātmabhiḥ,
Dhaumya|Dvaipāyan' |ādyaiś ca mantrayām āsa mantribhiḥ.

YUDHIṢṬHIRA uvāca:

13.30 «iyaṃ yā rāja|sūyasya samrāḍ|arhasya su|kratoḥ
śraddadhānasya vadataḥ sprhā me, sā kathaṃ bhavet?»

VAISAMPĀYANA uvāca:

evam uktās tu te tena rājñā, rājīva|locana,
idam ūcur vacaḥ kālē dharm' |ātmānaṃ Yudhiṣṭhiram:
«arhas tvam asi, dharmajjñā, rāja|sūyaṃ mahā|kratum!»
ath' āivam ukte nṛpatāv ṛtvigbhir, ṛṣibhis tathā,
mantriṇo, bhrātaraś c' ānye tad vacaḥ pratyapūjayan.
sa tu rājā mahā|prājñāḥ punar ev' ātman" ātmavān
bhūyo vimamṛṣe Pārtho lokānāṃ hita|kāmyayā,
sāmarthya|yogaṃ samprekṣya, deśa|kālau, vyay' |āgamau.
13.35 vimṛśya samyak ca dhiyā kurvan prājño na sīdati.

ahead without delay, great king! Don't deliberate, resolve to perform this sacrifice, noble ruler!"

In this manner his friends spoke to him, all together and individually, and the great Pándava, that heroic slayer of foes, hearing their bold, friendly and farsighted words, accepted their judgment. Listening to the counsel of his friends, and considering himself capable of the challenge, he again pondered the Consecration Sacrifice, O Bhá-rata. The wise king surrounded himself with his great-souled brothers, priests and ministers—including Dhaumya and Dvaipáyana—and yet again asked their advice.

YUDHI-SHTHIRA said:

"I speak in good faith: how may this wish of mine to perform the Royal Consecration Ceremony—worthy of emperors—come to fruition?" 13.30

VAISHAMPÁYANA said:

Addressed in such a manner by Yudhi-shthira, lotus-eyed one, the priests and sages replied instantly, "You are worthy of the Consecration Sacrifice, righteous ruler!" Upon which, the ministers and brothers applauded. However, the Partha of great wisdom again reflected upon the matter, considering what would be best for the worlds and accord with his strength and means and the present circumstances, as well as his income and expenditure. For he knew well that the wise, who act after careful deliberation, never come to grief. 13.35

«na hi yajña|samārambhaḥ keval'ātma|vinīscayāt
bhavat', iti» samājñāya yatnataḥ kāryam udvahan,
sa niścay'ārthaṁ kāryasya Kṛṣṇam eva Janārdanam
sarva|lokāt paraṁ matvā, jagāma manasā Harim
aprameyaṁ, mahā|bāhuṁ, kāmāḥ jātāṁ aljaṁ nṛṣu
Pāṇḍavas tarkayām āsa karmabhir deva|saṁmitaiḥ.
«n' āsya kiṁ cid a|vijñātaṁ, n' āsya kiṁ cid a|karma|jam,
na sa kiṁ cin na viśahed, iti» Kṛṣṇam amanyata.
sa tu tāṁ naiṣṭhikīṁ buddhiṁ kṛtvā Pārtho Yudhiṣṭhiraḥ
13.40 guruvad bhūta|gurave prāhiṇod dūtam añjasā.

śīghra|gena rathen' āsu sa dūtaḥ prāpya Yādavān
Dvārakā|vāsināṁ Kṛṣṇaṁ Dvāravatyām samāsadat.
darśan'ākāṅkṣiṇaṁ Pārthaṁ darśan'ākāṅkṣay' Ācūtaḥ
Indrasenena sahita Indraprasthaṁ agāt tadā.
vyatītya vividhān deśāṁs tvarāvān, kṣipra|vāhanaḥ
Indraprastha|gataṁ Pārthaṁ abhyagacchaj Janārdanaḥ.
sa gr̥he pitṛvad bhrātrā dharmā|rājena pūjitaḥ,
Bhīmena ca, tato 'paśyat svasāraṁ prītimān pituḥ.
prītaḥ priyeṇa suhr̥dā reme sa sahitaḥ tadā
Arjunena, yamābhyāṁ ca guruvat paryupasthitaḥ.
13.45 taṁ viśrāntaṁ śubhe deśe, kṣaṇiṇaṁ, kalyāṇam Acyutam
dharma|rājaḥ samāgamyā jñāpayat sva|prayojanam.

YUDHIṢṬHIRA uvāca:

«prārthito rāja|sūyo me. na c' āsau keval'ēpsayā!
prāpyate yena, tat te hi viditaṁ, Kṛṣṇa, sarvaśaḥ.
yasmīn sarvaṁ sambhavati, yaś ca sarvatra pūjyate,
yaś ca sarv'ēśvaro rājā, rāja|sūyaṁ sa vindati.

Conscious that a sacrifice should not be performed for the benefit of oneself alone, weighing the task carefully, he called to mind Krishna Janárdana in order to seek a resolution. He regarded the strong-armed Hari as the greatest being of all the worlds, and reflected upon the birth that the birthless Krishna had chosen to accept in the world of men; he reflected upon his unparalleled might, his godly deeds, his all-encompassing knowledge, his infinite capabilities. Having made a final decision, he hastily dispatched a messenger, as if to a guru, to the great guru of all beings. 13.40

The messenger, moving swiftly in a fast chariot, soon reached the Yádava realm and approached Krishna in his residence at Dváravati. Krishna, hearing that Yudhi-shthira desired to see him, departed for Indra-prastha with Indra-sena in his wish to see the Partha. Janárdana, passing speedily through many lands on his fast chariot, soon arrived at the Partha's home. There he was welcomed by his brother the Dharma King as if he were his own father, and by Bhima likewise. Krishna embraced Kunti with great affection in his heart. He then approached his dear friend Árjuna with joy, delighted to see him again, and received the respectful salutations of the twins.

Once Krishna had rested and was relaxed and ready, the Dharma King approached him and shared his thoughts. 13.45

YUDHI-SHTHIRA said:

"I wish to perform the Royal Consecration Sacrifice. It is not a question of wishing alone! You know all about it. Only a king of kings, all-capable, honored and worshipped on every side, can perform the Consecration Sacrifice. My

- taṃ rāja|sūyaṃ suhr̥daḥ kāryaṃ āhuḥ sametya me,
tatra me niścitatamaṃ tava, Kṛṣṇa, girā bhavet.
ke cidd hi sauhṛdād eva na doṣaṃ paricakṣate.
sv'ārtha|hetos tath" āiv' ānye priyam eva vadanty uta.
13.50 priyam eva parīpsante ke cid ātmani yadd hitam.
evaṃ|prāyāś ca dṛśyante jana|vādāḥ prayojane!
tvaṃ tu hetūn atīty' āitān, kāma|krodhau vyudasya ca,
paramaṃ yat kṣamaṃ loke, yathāvad vaktum arhasi.»

KRṢṆA uvāca:

- 14.1 «SARVAIR GUṆAIR, mahā|rāja, rāja|sūyaṃ tvam arhasi.
jānatas tv eva te sarvaṃ kiṃ cid vakṣyāmi, Bhārata!
Jāmadagnyena Rāmeṇa kṣatraṃ yad avaśeṣitam,
tasmād avara|jaṃ loke yad idaṃ kṣatra|saṃjñitam.
kr̥to 'yaṃ kula|saṃkalpaḥ kṣatriyair, vasudh"ādhīpa,
nideśa|vāgbhis, tat te ha vidiṭaṃ, Bharata'rṣabha.
Ailasy', Ākṣvāku|vaṃśasya prakṛtiṃ paricakṣate
rājānaḥ, śreṇi|baddhās ca tath" ānye kṣatriyā bhuvi.
14.5 Aila|vaṃśyās ca ye, rājaṃs, tath" āiv' Ākṣvākavo nṛpāḥ,
tāni c' āika|śataṃ viddhi kulāni, Bharata'rṣabha.
Yayātes tv eva Bhojānāṃ vistaro guṇato mahān
bhajate 'dya, mahā|rāja, vistaraṃ sa catur|diśam.
teṣāṃ tath" āiva tāṃ lakṣmīm sarva|kṣatraṃ upāstate.
idānīm eva vai, rājañ, Jarāsaṃdho mahī|patiḥ
abhibhūya śriyaṃ teṣāṃ kulānāṃ abhiṣecitaḥ.
sthito mūrdhni nar'ēndrāṇām ojas" ākrāmya sarvaśaḥ
so 'vanīm Madhyamāṃ bhuktvā mitho bhedaṃ amanyata.

friends have approached me and told me that I should do it, but the final decision is yours, Krishna. For, out of friendship, people can overlook flaws; some say gracious things only in the hope of personal gain; some think of what will benefit themselves. Such is the nature of advice one receives in moments like these! But you, who reject anger and desire, rise above such motivations. Pray tell me what is best for the world.” 13.50

KRISHNA said:

“GREAT KING, you possess every virtue and are worthy of the Consecration Sacrifice. There is nothing you do not know, O Bhārata! I will tell you something. The royalty of this world is descended from that which Rama, son of Jamadāgnya, left behind. Lord of the earth, you know how the nobility who give the orders have thus demarcated their clan. The kings and other rulers of this earth claim descent from the lineages of Ila and Ikshvāku; remember, O bull among Bhāratas, that these two ancestral kings each gave rise to a hundred different royal lines. And the descendants of Yayāti and Bhoja, great king, are numerous and great in virtue; they are to be found across the whole earth. All monarchs honor their prosperity. 14.1 14.5

At present, however, great king, the monarch Jara-sandha is the anointed world-sovereign, having conquered all lands to win the wealth of every royal lineage; he eclipses all other rulers in power and enjoys a supreme position. Ruling over the Middle Country,* he sought to create discord among us.

14.10 prabhur yas tu paro rājā, yasminn eka|vaśe jagat,
 sa sāmrajyaṃ, mahā|rāja, prāpto bhavati yogataḥ.
 taṃ sa rājā Jarāsaṃdhaṃ saṃśritya kila sarvaśaḥ,
 rājan, senā|patir jātaḥ Śiśupālāḥ pratāpavān,
 tam eva ca, mahā|rāja, śiṣyavat samupasthitaḥ.
 Vakraḥ Karūṣ'ādhipatir māyā|yodhī, mahā|balaḥ,
 aparau ca mahā|vīryau, mah''|ātmānau, samāsritau,
 Jarāsaṃdhaṃ mahā|vīryaṃ tau Haṃsa|Dīmbhakāv ubhau,
 Vakradantaḥ, Karūṣaś ca, Kalabho Meghavāhanaḥ.
 mūrdhnā divya|maṇiṃ bibhrad,
 yam adbhuta|maṇiṃ viduḥ,
 Muruṃ ca Narakam c' āiva
 śāsti yo Yavan'ādhipaḥ,
 alparyanta|balo rājā pratiṣyāṃ Varuṇo yathā.

14.15 Bhagadatto, mahā|rāja, vṛddhas tava pituḥ sakhā,
 sa vācā praṇatas tasya, karmaṇā ca viśeṣataḥ,
 sneha|baddhas tu manasā pītṛvad bhaktimāṃs tvayī.
 pratiṣyāṃ dakṣiṇaṃ c' āntaṃ pṛthivyāḥ pāti yo nṛpaḥ,
 mātulo bhavataḥ śūraḥ Purujit, Kunti|vardhanaḥ;
 sa te saṃnatimān ekaḥ snehataḥ śatru|śūdanaḥ.

Jarāsaṃdhaṃ gatas tv eva purā, yo na mayā hataḥ,
 puruṣ'ōttama|vijñāto yo 'sau Cediṣu durmatīḥ,
 ātmānaṃ pratijānāti loka 'smin puruṣ'ōttamam,
 ādatte satataṃ mohād yaḥ sa cihnaṃ ca māmakam,
 14.20 Vaṅga|Puṇḍra|Kirāteṣu rājā bala|samanvitaḥ,
 Pauṇḍrako Vāsudev' ēti yo 'sau loka 'bhiviśrutaḥ.
 caturtha|bhān, mahā|rāja, Bhoja, Indra|sakho balī,
 vidyā|balād yo vyajayat sa|Pāṇḍya|Kratha|Kaiśikān,
 bhrātā yasy' Ākṛtiḥ śūro Jāmadagnya|samo 'bhavat,

Great king, a ruler to whom all lesser rulers submit has indeed attained universal sovereignty; the mighty king Shishu-pala has gone over to his side like a disciple and has, exalted monarch, become his general. That powerful and devious warrior Vakra, King of the Karúshas, as well as the valorous, great-souled pair Hansa and Dímbhaka, stand by his side. Vakra-danta, Karúsha, Kálabha and Megha-váhana serve and honor him. The King of the Greeks, whose crown blazes with celestial jewelry, who rules over the two kings Muru and Nárika, and the West with Váruna's boundless energy, has submitted to Jara-sandha in word and deed, great king. 14.10

However—also known as Bhaga-datta—he was an old friend of your father, submissive to him in word and particularly in deed, and is bound in his affections to you like a father. The king who reigns over the southwest of the earth, your heroic uncle Púrujit, great warrior of the Kuntis and brave slayer of his enemies, alone is your loyal servant, such is his affection for you. 14.15

That wicked wretch who rules over the Chedis, whom I failed to kill before, has gone over to Jara-sandha's side. He sees himself as a great hero—and is indeed regarded as such—and has even assumed my own title in his folly; he is a powerful king, ruling over the Vangas, Pundras and Kirátas, and is widely known as Vasudéva of Pundra. The mighty Bhíshmaka of the Bhojas, friend of Indra and destroyer of hostile enemies, who receives a quarter of people's income in taxes and conquered the Pandyas, the Krathas and the Káishikas through the power of his learning, whose heroic brother Ákriti resembles Rama Jamadágnya, has also offered 14.20

sa bhakto Māgadham rājā Bhīṣmakah para|vīra|hā.
 priyaṇy ācarataḥ prahvān sadā saṁbandhinas tataḥ,
 bhajato na bhajaty asmān, a|priyeṣu vyavasthitaḥ.
 na kulam, na balam, rājann, abhyajānāt tath” ātmanah;
 paśyamāno yaśo dīptam Jarāsaṁdham upasthitaḥ!

14.25 udīcyās ca tathā Bhojāḥ, kulāny aṣṭādaśa, prabho,
 Jarāsaṁdha|bhayād eva prācīm diśam āsthitāḥ,
 Śūrasenā, Bhadrakārā, Bodhāḥ, Śālvāḥ, Paṭaccarāḥ,
 Susthalās ca, Sukuṭṭās ca, Kulindāḥ Kuntibhiḥ saha,
 Śālvāyanās ca rājānaḥ s’|ôdary’|ânucaraiḥ saha,
 dakṣiṇā ye ca Pāñcālāḥ, pūrvāḥ Kuntīsu Kośalāḥ,
 tath” ôttarāṁ diśam c’ âpi parityajya bhay’|ârditāḥ
 Matsyāḥ, Saṁnyastapādās ca dakṣiṇām diśam āśritāḥ.
 tath” âiva sarva|Pāñcālā Jarāsaṁdha|bhay’|ârditāḥ
 sva|rāṣṭram saṁparityajya vidrutāḥ sarvato diśam.

14.30 kasya cit tv atha kālasya Kaṁso nirmathya Yādavān,
 Bārhadhratha|sute devyāv upāgacchad vṛthā|matih.
 Astiḥ Prāptiś ca nāmnā te Sahadev’|ânuje ’bale.
 balena tena svaljñātīn abhibhūya vṛthā|matih
 śraiṣṭhyam prāptaḥ sa tasy’ āsīd at’|îv’ âpanayo mahān.
 Bhoja|rājanya|vṛddhais tu pīḍyamānair durātmanā
 jñāti|trāṇam abhīpsadbhir asmat|saṁbhāvanā kṛtā.
 dattv” Âkrūrāya Sutanum tām Āhuka|sutām tadā,
 Saṁkarṣaṇa|dvitīyena jñāti|kāryam mayā kṛtam:
 hatau Kaṁsa|Sunābhānau mayā Rāmeṇa c’ âpy uta.

14.35 bhaye tu samupakrānte, Jarāsaṁdhe samudyate,
 mantra ’yam mantrito, rājan, kulair aṣṭādaś’|âvaraiḥ.
 an|āramanto, nighnanto mah”|âstraiḥ śata|ghātibhiḥ,
 na hanyāma vyaṁ tasya tribhir varṣa|śatair balam.

his loyalty to the Mágadhan king. He shows us no loyalty and continues to do us ill, even though we are his relatives who perform favors on his behalf. He has forgotten his kinsmen and his own strength, O king, and chosen Jara-sandha, blinded by his blazing fame!

The eighteen tribes of the Northern Bhojas, my lord, have all fled to the West in fear of Jara-sandha; as have the Shurasenas, Bhadra-karas, Bodhas, Shalvas, Patáccaras, Sústhalas, Sukúttas, Kulíndas and Kuntis. The Shalváyana kings, with their relatives and followers, the Southern Panchálas and the Eastern Kóshalas, have all moved to the country of the Kuntis; the Mátsyas and Sannyásta-padas, abandoning the North in terror, have gone southward. Likewise the other Panchálas, fearful of Jara-sandha, abandoned their kingdom and fled in all directions. 14.25

Some time ago, perverse Kansa bullied the Yádavas and married two of Jara-sandha's daughters, Saha-deva's younger sisters Asti and Prapti. Heady with this power, the fool seized the upper hand to gain ascendancy over his relatives—an exceedingly wicked maneuver on his part. When he started terrorizing the elders of the Bhoja kingdom, the latter formed an alliance with us. After giving Áhuka's daughter Sútanu's hand in marriage to Akrúra, I did a service to my relatives, aided by Sankárshana—I slew Kansa and Sunáman, with Rama's help. 14.30

But after this danger had passed, Jara-sandha took up arms, and the eighteen junior Yádava families held a council. All were of the opinion that even if they were to strike him with terrible weapons, deadly weapons that smash enemies to pieces, they would not weaken him in three hundred 14.35

tasya hy amara|saṃkāśau, balena balinām varau,
nāmabhyām Haṃsa|Ḍimbhakāv a|śastra|nidhanāv ubhau.
tāv ubhau sahitaū vīrau, Jarāsaṃdhaś ca vīryavān
trayas trayāṇām lokānām paryāptā iti me matiḥ.
na hi kevalam asmākaṃ, yāvanto 'nye ca pāṛthivāḥ,
tathā' āiva teṣām āsīc ca buddhir, buddhimatām vara.

14.40 atha Haṃsa iti khyātaḥ kaś cid āsīn mahān nṛpaḥ;
Rāmeṇa sa hatas tatra saṃgrāme 'ṣṭādaś'āvaraiḥ.
«hato Haṃsa, iti» proktam atha ken' āpi, Bhārata;
tac chrutvā Ḍimbhako, rājan, Yamunā'āmbhasy amajjata.
«vinā Haṃsena loka 'smin n' āhaṃ jīvītum utsahe.»
ity etām matim āsthāya Ḍimbhako nidhanaṃ gataḥ.
tathā tu Ḍimbhakaṃ śrutvā Haṃsaḥ para|puraṃ|jayah
prapade Yamunām eva; so 'pi tasyām nyamajjata.
tau sa rājā Jarāsaṃdhaḥ śrutvā ca nidhanaṃ gatau
puraṃ śūnyena manasā prayayau, Bharata'rṣabha.

14.45 tato vayam, amitra|ghna, tasmin pratigata nṛpe
punar ānandinaḥ sarve Mathurāyām vasāmahe.
yadā tv abhyetya pitaraṃ sāvai rājīva|locanā
Kaṃsa|bhāryā Jarāsaṃdhaṃ duhitā Māgadhaṃ nṛpaṃ
codayaty eva, rāj'ēndra, pati|vyasana|duḥkhitā,
«pati|ghnaṃ me jah', īty» evaṃ punaḥ punar, arim|dama.
tato vayam, mahā|rāja, taṃ mantraṃ pūrva|mantritam
saṃsmaṛanto vimanaso vyapayātā, nar'ādhipa.
pṛthaktvena, mahā|rāja, saṃkṣīpya mahatīm śriyam
palāyāmo bhayāt tasya sa|suta|jñāti|bāndhavāḥ.
iti saṃcintya sarve sma praciṃ diśam āśritāḥ,

14.50 Kuśasthalīm purīm ramyām, Raivaten' ōpaśobhitām.

years, for he had Hansa and Dímbhaka—two mighty warriors whose power rivals that of the immortals and whom no weapon can slay. These two champions, together with Jara-sandha, would be a match for the three worlds. This is not just my opinion, but a view held by many kings, most judicious prince.

Now as it happens, there was some other great king by the name of Hansa. He was killed by Rama in his battle with the eighteen junior families. Then, O king, Dímbhaka heard someone say ‘Hansa has been killed,’ and cast himself into the waters of the Yámuna. So Dímbhaka went to his death, thinking ‘I have no desire to live in this world without Hansa.’ But when Hansa, that sacker of hostile cities, heard the news of Dímbhaka’s death, he too jumped into the Yámuna and drowned himself. King Jara-sandha, informed that both had died in the river, returned to his city with a broken heart. 14.45

After the king’s return, enemy-destroyer, we all once again lived happily in Máthura. However, the lotus-eyed wife of Kansa, Jara-sandha’s daughter, greatly distressed by her husband’s ill fortune, approached her father the Mágadhan king and repeatedly urged him to avenge his killer. When we learned of this, great king, we thought dejectedly of the council we had held, and decided to retreat. In fear of him, we fled one by one with our children and kinsmen, losing our considerable wealth. We thought it best to shelter in the West, in a delightful town called Kusha-sthali, which lies beneath magnificent Mount Ráivata. 14.50

tato niveśaṃ tasyāṃ ca kṛtavanto vayaṃ, nṛpa,
tath” āiva durga|saṃskāraṃ devair api dur|āśadam.
striyo ’pi yasyāṃ yudhyeyuḥ, kiṃ u Vṛṣṇi|mahā|rathāḥ,
tasyāṃ vayaṃ, amitra|ghna, nivasāmo ’|kuto|bhayāḥ.
ālocya giri|mukhyaṃ taṃ Māgadhaṃ tīrṇaṃ eva ca
Mādhavāḥ, Kuru|śārdūla, parāṃ mudam avāpnuvan.
evaṃ vayaṃ Jarāsaṃdhād abhitaḥ kṛta|kilbiśāḥ
sāmarthyavantaḥ saṃbandhād Gomantaṃ samupāsritāḥ,
tri|yojan’|āyataṃ sadma, tri|skandhaṃ yojan’|āvadhi.

14.55 yojan’|ānte śata|dvāraṃ vīra|vikrama|toraṇaṃ
aṣṭādaś’|āvarair naddhaṃ kṣatriyair yuddha|durmadaiḥ.

aṣṭādaśa sahasrāṇi bhrātṛnāṃ santi naḥ kule.
Āhukasya śataṃ putrā, ek’ āikaś tridaś’|āvaraḥ.
Cārudeṣṇaḥ saha bhrātrā, Cakradevo, ’tha Sātyakiḥ,
ahaṃ ca, Rauhiṇeyaś ca, Sāmbaḥ, Pradyumna eva ca—
evaṃ ete rathāḥ sapta, rājann. anyān nibodha me:
Kṛtavarmā hy, Anādhṛṣṭiḥ, Samīkaḥ, Samitiṃjayaḥ,
Kaṅkaḥ, Śaṅkuś ca, Kuntīś ca, sapt’ āite vai mahā|rathāḥ.
putrau c’ Āndhakabhojasya, vṛddho rājā ca—te daśa.

14.60 vajra|saṃhananā, vīrā, vīryavanto, mahā|rathāḥ
smaranto madhyamaṃ deśaṃ Vṛṣṇi|madhye vyavasthitāḥ.

sa tvaṃ samrāḍ|guṇair yuktaḥ sadā, Bharata|sattama,
kṣatre samrājāṃ ātmānaṃ kartum arhasi, Bhārata.
na tu śakyaṃ Jarāsaṃdhe jīvamāne mahā|bale
rāja|sūyas tvay” āvāptum, eṣā, rājan, matir mama.

We made that town our home, my lord, and fortified it to such an extent that even the gods would not have been able to reach it. Even the women of that town could wreak terror in battle, let alone our mighty Yádava warriors! We dwelled there, enemy-destroyer, safe from threats of any kind. We Mádhavas took delight in gazing up at the great mountain before us, tiger among Kurus, knowing that we had crossed it and that others would not be able to follow! However, in spite of our power and strength, we were hounded relentlessly by Jara-sandha and ended up reestablishing ourselves in the mountains of Gománta, which are three leagues in length. At each league warriors of the eighteen Yádava clans, intoxicated by war, guard a hundred doors that have the valor of heroes for arches. 14.55

In our lineage there are eighteen thousand brothers. Áhuka has a hundred sons, each of whom has thirty under him. Cháru-deshna and his brother Chakra-deva, Sátyaki, Rauhinéya, Samba, Pradyúmna and myself are the seven champions, great king. Hear about the others: Krita-varman, Anádhrishti, Samíka, Sámitin-jaya, Kanka, Shanku and Kunti are also seven great warriors; with Ándhaka-bhoja's two sons and the old king himself, there are ten of them. These ten thunderbolt-wielding, heroic, valorous soldiers do not forget the Middle Country, though they have settled in the land of the Vrishnis. 14.60

You possess all the qualities of a universal sovereign, greatest of Bháratas; you are worthy of an emperor's crown. However, great king, I doubt you will be able to perform the Consecration Sacrifice so long as the mighty Jara-sandha lives. When the latter had defeated the kings of the earth,

tena ruddhā hi rājānaḥ sarve jītvā Girivraje,
kandare parvat' | êndrasya siṃhen' êva mahā | dvipāḥ.
sa hi rājā Jarāsaṃdho yiyakṣur vasudh' | ādhipaiḥ
mahā | devaṃ mah' | ātmānaṃ, Umā | patim arim | damam
14.65 ārādhyā tapas' ōgreṇa, nirjitās tena pārvativāḥ,
pratijñāyās ca pāraṃ sa gataḥ, pārvativā | sattama.
sa hi nirjitya nirjitya pārvativān pṛtanā | gatān,
puram ānīya baddhvā ca cakāra puruṣa | vrajam.

vayaṃ c' āiva, mahā | rāja, Jarāsaṃdha | bhayāt tadā
Mathurāṃ saṃparityajya gatā Dvāravatīm purīm.
yadi tv enaṃ, mahā | rāja, yajñaṃ prāptum abhīpsasi,
yatasva teṣāṃ mokṣāya, Jarāsaṃdha | vadhāya ca!
samārambho na śakyo 'yaṃ anyathā, Kuru | nandana,
rāja | sūyaś ca kārtsnyena kartum, matimatām vara.
14.70 ity eṣā me matī, rājan, yathā vā manyase, 'nagha,
evaṃ gate mam' ācakṣva svayaṃ niścitya hetubhiḥ.»

YUDHIṢṬHIRA uvāca:

15.1 «UKTAṀ TVAYĀ buddhimatā yan n' ānyo vaktum arhati.
saṃśayānām hi nirmoktā tvan n' ānyo vidyate bhuvi.
gr̥he gr̥he hi rājānaḥ svasya svasya priyaṃ | karāḥ,
na ca sāmrajjyam āptās te; samrāt | śabdo hi kṛcchra | bhāk.
katham par' | ānubhāvajñāḥ svaṃ praśaṃsitum arhati?
pareṇa samavetas tu yaḥ praśasyaḥ, sa pūjyate.
viśālā, bahulā bhūmir, bahu | ratna | samācitā;
dūraṃ gatvā vijānāti śreyo, Vṛṣṇi | kul' | ōdvaha.

he imprisoned them all in his capital Giri-vraja, just as a lion imprisons great elephants in remote Himalayan caves. Jara-sandha wished to perform that great ceremony, at which all the kings of the earth would gather, and to accomplish it he sought to gain the favor of the enemy-annihilating god of gods, Uma's consort, by submitting himself to strict ascetic penances. Only after he had worshipped Shiva in this manner did he conquer those kings, great ruler. He subjugated them all in combat and brought them to his city, where he presently holds them captive in a prison he built himself. 14.65

Great king, we fled Máthura in fear of Jara-sandha and have settled in the city of Dváravati. If you wish to perform that sacrifice, my lord, you must seek to free those prisoners and kill Jara-sandha! I do not think you will be able to undertake or complete the Consecration Sacrifice, in its entirety, any other way—great prince of the Kurus, greatest of intelligent men. Reflect upon this, faultless hero, and when you have deliberated, inform me of your plans and strategies.” 14.70

YUDHI-SHTHIRA said:

“YOU HAVE SAID what no other can say, wise friend. You alone on earth can resolve doubt. In every land there are kings who act only in their own self-interest; they can never attain a greater sovereignty, for such a word implies pain and hardship. How can one who observes the dignity of another praise himself? Only he who is praised in comparison with others deserves honor and respect. Wide and spacious is this earth, and covered with riches of many kinds; only those who travel far know what is best, great Vrishni. I regard 15.1 15.5

- 15.5 śamam eva paraṃ manye; śamāt kṣemaṃ bhaven mama.
ārambhe pārameṣṭhyaṃ tu na prāpyam, iti me matiḥ.
evam ete hi jānanti kule jātā manasvinaḥ,
kaś cit, kadā cid eteṣāṃ bhavec chreṣṭho, Janārdana.
vayaṃ c' āiva, mahā|bhāga, Jarāsaṃdha|bhayāt tadā
śaṅkitāḥ sma, mahā|bhāga, daurātmyāt tasya c', ānagha.
ahaṃ hi tava, durdharṣa, bhuja|vīry'āśrayaḥ, prabho.
n' ātmānaṃ balinaṃ manye tvayi tasmād viśaṅkite.
tvat|sakāśāc ca, Rāmāc ca, Bhīmasenāc ca, Mādhava,
Arjunād vā, mahā|bāho, hantuṃ śakyo na v' ēti vai.
evaṃ jānan hi, Vārṣṇeya, vimṛśāmi punaḥ punaḥ.
15.10 tvaṃ me pramāṇa|bhūto 'si sarva|kāryeṣu, Keśava.

VAISAMPĀYANA uvāca:

tac chrutvā c' ābravīd Bhīmo vākyam vākya|viśāradaḥ:

BHĪMA uvāca:

«an|ārambha|paro rājā valmīka iva sīdati,
durbalaś c' ān|upāyena balinaṃ yo 'dhitiṣṭhati.
atandritaś ca prāyeṇa durbalo balinaṃ ripum
jayet samyak|prayogeṇa, nīty" ārthān ātmano hitān.
Kṛṣṇe nayo, mayi balaṃ, jayaḥ Pārthe Dhanam|jaye.
Māgadham sādhaiṣyāma, iṣṭaṃ traya iv' āgnayaḥ.»

peace as the highest attainment; where there is peace, there is prosperity. If I undertake this sacrifice, I know that I may never gain the highest reward. All wise men born of our people know, Janárdana, that one among them may—one day—emerge supreme. Illustrious, faultless hero, we too were frightened by Jara-sandha and his depravity.

My lord, invincible in combat, your mighty arms are my refuge. What am I to think of my strength if you take fright at Jara-sandha? Mádhava, great Vrishni, I am deeply concerned to think that you, despite your strength and with the help of Rama and Árjuna, may not be capable of slaying Jara-sandha. You are my highest authority on all matters, 15.10 Késhava!”

VAISHAMPÁYANA said:

Upon which, the eloquent and articulate Bhima said:

BHIMA said:

“A weak king without initiative, who engages in battle against a strong enemy without strategy, perishes like an anthill. However, a weak but industrious king who applies the right strategies can defeat a strong enemy and gain all sorts of advantages. In Krishna there is strategy, in myself strength, in Árjuna victory. We shall bring about the death of the Mágadhan king just as the three fires consume a sacrifice.”

KRṢṢṢA uvāca:

«arthān ārabhate bālo, n' ānubandham avekṣate.
 tasmād arim na mṛṣyanti bālam artha|parāyaṇam.
 15.15 jītvā jayyān Yauvanāśvaḥ, pālanāc ca Bhagīrathaḥ,
 Kārtavīryas tapo|vīryād, balāt tu Bharato vibhuḥ,
 ṛddhyā Maruttas—tān pañca samrājas tv anuśuśrumaḥ.
 sāmrajyam icchatas te tu sarv'ākāraṃ, Yudhiṣṭhira.
 nigrāhya|lakṣaṇaṃ prāptir dharm'|ārtha|naya|lakṣaṇaiḥ
 Bārhadratho Jarāsaṃdhas, tad viddhi, Bharata'|ṛṣabha.
 na c' ānam anurudhyante kulāny ekaśataṃ nṛpāḥ,
 tasmād iha balād eva sāmrajyam kurute hi saḥ.

15.20 ratna|bhājo hi rājāno Jarāsaṃdham upāsate,
 na ca tuṣyati ten' āpi, bālyād a|nayaṃ āsthitaḥ.
 mūrdh'|ābhiṣiktaṃ nṛpatiṃ pradhāna|puruṣo balāt
 ādatte, na ca no dṛṣṭo bhāgaḥ puruṣataḥ kva cit?
 evaṃ sarvān vaśe cakre Jarāsaṃdhaḥ śat'|āvarān.
 taṃ durbalataro rājā kathaṃ, Pārtha, upaiṣyati?
 prokṣitānām pramṛṣṭānām rājñām, Paśu|pater grhe
 paśūnām iva, kā prītir jīvite, Bharata'|ṛṣabha?

kṣatriyaḥ śastra|maraṇo yadā bhavati sat|kṛtaḥ,
 tataḥ sma Māgadhaṃ saṃkhye pratibādhema yad vayam?

15.25 śaḍ|aśītiḥ samānītāḥ, śeṣā, rājaś, catur|daśa
 Jarāsaṃdhena rājānas. tataḥ krūraṃ pravartsyate.
 prāpnuyāt sa yaśo dīptaṃ tatra yo vighnam ācaret;
 jayed yaś ca Jarāsaṃdhaṃ sa samrāṇ niyataṃ bhavet.»

KRISHNA said:

“Fools act before they think—and enemies foolish with greed should not be tolerated. These five became sovereigns as a result of various accomplishments: Yauvanáshva conquered all that there was to conquer; Bhagi-ratha protected his subjects; Kartavírya submitted himself to rigorous asceticism; Bharata’s strength was renowned; and Marúttā enjoyed prosperity. You, however, Yudhi-shthira, deserve universal sovereignty for all of these qualities. It is Jara-sandha Barhádratha who deserves to be punished for his shortcomings in politics, economics and *dharma*; he has lost the good will of the hundred royal lines, and now maintains universal sovereignty through force alone. 15.15

Kings of enormous wealth serve Jara-sandha, but, wicked from childhood, he is never satisfied. Having risen to pre-eminence, he uses his power to plunder anointed kings, while we receive no tribute from anyone. In this manner he subjugated the hundred royal lines. How, Partha, could a weaker monarch march on him? What pleasure is there for a king to end his life, sprinkled and cleansed, as one more sacrificial animal in a temple of Shiva, bull among Bháratas? 15.20

But a kshatriya who dies by the sword is ever after regarded with respect—so why should we not then strike this Mágadhan king and beat him back? Eighty-six kings have been captured by Jara-sandha; fourteen remain. As soon as he lays hands on those fourteen, the atrocities will begin. Whoever frustrated him would surely enjoy glorious fame; his conqueror would win the emperor’s crown.” 15.25

YUDHIṢṬHIRA uvāca:

16.1 «SAMRĀD|GUṆAM ABHĪPSAN vai

yuṣmān, sv'ārtha|parāyaṇaḥ,
kathaṃ prahiṇuyāṃ, Kṛṣṇa,
so 'ham kevala|sāhasāt?

Bhīm'|Ārjunāv ubhau netre, mano manye Janārdanam.
manaś|cakṣur|vihīnasya kīdṛśaṃ jīvitam bhavet?
Jarāsaṃdha|balaṃ prāpya duṣ|pāraṃ, bhīma|vikramam,
Yamo 'pi na vijet" ājau. tatra vaḥ kiṃ viceṣṭitam?
asmim̐s tv arth'|āntare yuktam an|arthaḥ pratipadyate.
tasmān na pratipattis tu kāryā yuktā matā mama.

16.5 yath" āhaṃ vimṛśāmy ekas, tat tāvac chrūyatām mama:
saṃnyāsaṃ rocaye sādhu kāryasy' āsya, Janārdana.
pratihanti mano me 'dya. rāja|sūyo dur|āharaḥ.»

VAISAMPĀYANA uvāca:

Pārthaḥ prāpya dhanuḥ|śreṣṭham,
akṣayyau ca mah"ēśudhī,
rathaṃ, dhvajam, sabhāyāṃ ca
Yudhiṣṭhiram abhāṣata:

ARJUNA uvāca:

«dhanuḥ, śastraṃ, śarā, vīryaṃ,
pakṣo, bhūmir, yaśo, balam—
prāptam etan mayā, rājan,
duṣ|prāpaṃ yad abhīpsitam.
kule janma praśaṃsanti vaidyāḥ sādhu suniṣṭhitāḥ,
balena sadṛśaṃ n' āsti, vīryaṃ tu mama rocate.
kṛta|vīrya|kule jāto nirvīryaḥ kiṃ kariṣyati?
nirvīrye tu kule jāto vīryavāṃs tu viśiṣyate.

16.10 kṣatriyaḥ sarvaśo, rājan, yasya vṛttir dviṣaj|jaye.

YUDHI-SHTHIRA said:

“KRISHNA, HOW CAN I possibly send you all out to fight— 16.1
and with courage alone to rely on—simply because I desire universal sovereignty and personal advancement? Bhima and Árjuna are my two eyes; Janárdana is my mind. How could I live without my eyes and my mind? Even Yama himself would not be able to defeat Jara-sandha’s armies, which are so difficult to fight, and ruthless. Think of the cruelty they would inflict upon us! If we do not succeed, only ruin and misfortune result. I am of the opinion that we should not go ahead with the undertaking. Hear me: 16.5
I think it would be best to abandon this enterprise altogether, Janárdana. My heart is now against it. The Royal Consecration Sacrifice is too ambitious.”

VAISHAMPÁYANA said:

Árjuna, who had fetched his splendid bow, the two invincible quivers and the banner-bearing chariot, addressed Yudhi-shthira in the hall:

ÁRJUNA said:

“I have a bow, sword, arrows, energy, followers, land and glory—things much sought after but rarely acquired. Learned men may praise a noble birth, and nothing will equal might, but it is bravery that delights me. What use is a man born into a powerful family who is without valor? On the other hand, a heroic man rises to prominence even if born into a family without valor. A kshatriya’s role is to sub- 16.10
due his enemies, O king—and it is valor alone that brings down the foe: without that heroic virtue, he will possess all other qualities to little avail. All virtues are secondary to

sarvair guṇair vihīno 'pi vīryavān hi tared ripūn.
 sarvair api guṇair yukto nirvīryaḥ kiṃ kariṣyati?
 guṇī|bhūtā guṇāḥ sarve tiṣṭhanti hi parākrame.
 jayasya hetuḥ siddhir hi, karma daivam ca saṃśritam;
 saṃyukto hi balaiḥ kaś cit pramādān n' ōpayujyate.

tena dvāreṇa śatrubhyaḥ kṣīyate sabalo ripuḥ.
 dainyam yath" ā|balavati, tathā moho bal'ānvite.
 tāv ubhau nāśakau hetū rājñā tyājyau jay'ārthinā.

- 16.15 Jarāsaṃdha|vināśam ca, rājñām ca parirakṣaṇam
 yadi kuryāma yajñ"ārtham, kiṃ tataḥ paramaṃ bhavet?
 an|ārambhe tu niyato bhaved a|guṇa|niścayaḥ.
 guṇān niḥsaṃśayād, rājan, nairguṇyam manyase katham?
 kāṣāyam sulabham paścān munīnām śamam icchatām;
 sāmrajyam tu bhavec chakyaṃ, vyaṃ yotsyāmahe parān!»

VĀSUDEVA uvāca:

- 17.1 «JĀTASYA BHĀRATE vaṃśe, tathā Kuntyaḥ sutasya ca
 yā vai yuktā matiḥ, s' ēyam Arjunena pradarśitā.
 na sma mṛtyuṃ vyaṃ vidma rātrau vā yadi vā divā;
 na c' āpi kaṃ cid a|maram a|yuddhen' ānuśūruma!
 etāvad eva puruṣaiḥ kāryam hṛdaya|toṣaṇam,
 nayena vidhi|drṣṭena yad upakramate parān.
 su|nayasy' ān|apāyasya saṃyoge paramaḥ kramaḥ,
 saṃgatyā jāyate 'sāmyam, sāmyam ca na bhaved dvayoḥ.
 17.5 a|nayasy' ān|upāyasya saṃyuge paramaḥ kṣamaḥ,
 saṃśayo jāyate sāmyāḥ, jayaś ca na bhaved dvayoḥ.
 te vyaṃ nayam āsthāya śatru|deha|samīpa|gāḥ
 katham antaṃ na gacchema, vṛkṣasy' ēva nadī|rayāḥ,

boldness. Of course, Fate* must be on his side, but determination too is a key; however well equipped his troops may be, he will not win if he cannot sustain the necessary effort.

That is how a strong enemy can perish at the hands of weaker foes. Just as a king without troops is helpless, a king who possesses them may be foolish. The ruler who seeks victory must steer free of both destructive courses. If we were to destroy Jara-sandha and rescue those kings, what nobler deed could we do for the sake of the sacrifice? If we fail to act, the world will consider us worthless. How can you doubt our character, O king, in the face of our manifest virtues? Hermits longing for peace can don their saffron garb afterward; but now let us fight the enemy and win universal sovereignty!" 16.15

VASUDÉVA said:

"ÁRJUNA HAS SPOKEN like a true Bhárata and a true son of Kunti. We do not know the time of our death, whether it may come at night or by day; but we have never heard of anyone who attained immortality by shirking battle! This is a man's duty, and it gratifies the heart to fight the enemy justly, according to principles laid down in the books. In any encounter, he who fights under fair and honorable leadership will prevail, providing the two sides are not equal—and, of course, there is rarely equality between two sides. The one who marches out to fight under wicked leadership, however, will fall. Only in those unusual battles where the two sides are equal is the result in doubt; both cannot win. So, if we settle upon a sound policy, why should we not finish Jara-sandha off, as swollen rivers tear up a tree? If we 17.1
17.5

para|randhre par' |ākrāntāḥ sva|randhr' |āvaraṇe sthitāḥ?

«vyūḍh' |ānikair atibalair na yuddhyed aribhiḥ saha,
iti buddhimatām nītis, tan mam' āp' īha rocate.

an|a|vadyā hy a|saṃbuddhāḥ praviṣṭāḥ śatru|sadma tat,
śatru|deham upākramya taṃ kāmam prāpnuyāmahe.

eko hy eva śriyaṃ nityaṃ bibharti, puruṣa' |rṣabha,
antar' |ātm" ēva bhūtānām—tat|kṣaye vai bala|kṣayaḥ.

17.10 athav" āinaṃ nihaty' ājau, śeṣeṇ' āpi samāhataḥ
prāpnuyāma tataḥ svargaṃ jñāti|trāṇa|parāyaṇāḥ.»

YUDHIṢṬHIRA uvāca:

«Kṛṣṇa, ko 'yaṃ Jarāsaṃdhaḥ?

kiṃ|vīryaḥ? kiṃ|parākramaḥ?

yas tvām sprṣtv" āgni|sadṛśaṃ

na dagdhaḥ śalabho yathā?»

KṚṢṆA uvāca:

«śṛṇu, rājañ, Jarāsaṃdho yad|vīryo, yat|parākramaḥ,
yathā c' ōpekṣito 'smābhir bahuśaḥ kṛta|vipriyaḥ.

akṣauhiṇīnām tiṣṇām patiḥ samara|darpiṭaḥ
rājā Bṛhadratho nāma Magadh' |ādhipatir balī,
rūpavān, vīrya|saṃpannaḥ, śrīmān, a|tula|vikramaḥ,
nityaṃ dīkṣ" |āṅkita|tanuḥ, Śata|kratur iv' āparaḥ,

17.15 tejasā sūrya|sadṛśaḥ, kṣamayā pṛthivī|samaḥ,
Yam' |āntaka|samaḥ krodhe, śriyā Vaiśravaṇ' |ōpamaḥ.
tasy' ābhijana|saṃyuktair guṇair, Bharata|sattama,
vyāpt" ēyaṃ pṛthivī sarvā, sūryasy' ēva gabhastibhiḥ.

disguise our own weaknesses and strike where the enemy is weak, why should we not succeed?

It is the view of thoughtful men that one should not attack the enemy where he has amassed the most troops and is manifestly strongest—I, too, deem this a wise course of action. Who would object if we were to enter the enemy's seat discreetly and, approaching his person, achieve our goal? For at present Jara-sandha continually sustains his kingdom alone, as the soul sustains a living being—if he perishes, his forces perish. As long as we kill him in battle, even if we die ourselves at the hands of his surviving warriors we shall ascend to heaven; we shall not have suffered to protect our subjects in vain.” 17.10

YUDHI-SHTHIRA said:

“Krishna, who is this Jara-sandha? What are his heroic deeds, what are his feats, that he could touch you and not burn up like a moth in fire?”

KRISHNA said:

“Let me tell you of Jara-sandha's exploits, O king, and why we have turned a blind eye to him for so long, in spite of all his offenses.

There was once a mighty king, Brihad-ratha, lord of the Mágadhas, who proudly commanded a vast army. He was an impressive figure, heroic, prosperous, of unparalleled courage; his body bore the marks of his continual religious observances—he was like a second Indra. He rivaled the sun in radiance, the earth in patience, Yama in anger, Kubéra in wealth. His noble qualities pervaded the entire world, most exalted Bhárata, like the rays of the sun. 17.15

- sa Kāśi|rājasya sute yama|je, Bharata'rṣabha,
 upayeme mahā|vīryo, rūpa|draviṇa|saṃyute.
 tayoś cakāra samayaṃ mīthaḥ sa, puruṣa'rṣabha,
 «n' ātivartīṣya, ity» evaṃ patnībhyāṃ saṃnidhau tadā.
 sa tābhyāṃ śuśubhe rājā patnībhyāṃ vasudh"ādhīpaḥ,
 priyābhyāṃ, anurūpābhyāṃ kareṇubhyāṃ iva dvīpaḥ.
 tayor madhya|gataś c' āpi rarāja vasudh"ādhīpaḥ,
 17.20 Gaṅgā|Yamunayor madhye mūrtimān iva sāgarah.
 viṣayeṣu nimagnasya tasya yauvanam abhyagāt,
 na ca vaṃśa|karaḥ putras tasy' ājāyata kaś cana.
 maṅgalair bahubhir homaiḥ, putra|kāmaḥbhir iṣṭibhiḥ,
 n' āśasāda nṛpa|śreṣṭhaḥ putraṃ kula|vivardhanam.
 atha Kākṣīvataḥ putraṃ Gautamasya mah"ātmanaḥ
 śuśrāva tapasi śrāntam udāraṃ Caṇḍakauśikam.
 yadṛcchay" āgataṃ taṃ tu vṛkṣa|mūlam upāśritam
 patnībhyāṃ sahito rājā sarva|ratnair atoṣayat.
 tam abravīt satya|dhṛtiḥ, satya|vāg ṛṣi|sattamaḥ:
 «parituṣṭo 'smi, rāj"ēndra, varaṃ varaya, suvrata.»
 17.25 tataḥ sa|bhāryaḥ praṇatas tam uvāca Bṛhadrathaḥ
 putra|darśana|nairāśyād bāṣpa|saṃdigdhayā girā:

BRĤADRATHA uvāca:

«bhagavan, rājyam utsṛjya prasthito 'haṃ tapo|vanam.
 kiṃ varen' ālpa|bhāgyasya, kiṃ rājyen' ā|prajasya me?»

This heroic monarch took as his wives the twin daughters of the King of Kashi, prized for their beauty as well as for their dowry. He promised them solemnly, bull among Bháratas, that he would never cause them offense or show a preference for either. With a wife of such beauty on either side, the great sovereign shone like an elephant among its females; he stood between them like the embodied Ocean 17.20 between the Ganges and the Yámuna.

Immersed in worldly delights, his youth passed by, yet no son was born to maintain the family line. Concerned, the great king performed many auspicious rites and offerings, but still he failed to obtain a desired heir. One day the king heard that the exalted Chanda·káushika, son of great-souled King Gáutama of Kakshívat, was resting at the foot of a tree nearby, fatigued by his ascetic disciplines. Brihad·ratha with his wives duly approached him and satisfied him with every kind of jewel. The eminent sage, who was known for his steadfast adherence to the path of truth, addressed him: 'I am well pleased with you, great king, who have never betrayed your vows. I shall grant you a boon!' Thereupon 17.25 Brihad·ratha and his wives bowed; the king's voice as he replied was choked with tears of despair at ever setting eyes upon a son:

BRIHAD·RATHA said:

'Holy sage, of what use would such a favor be to one as unfortunate as I, who have no heirs and am ready to set out for the forest to practice austerities?'

KRṢṢA uvāca:

etac chrutvā munir dhyānam agamat kṣubhit'ēndriyaḥ.
 tasy' āiva c' āmra|vṛkṣasya cchāyāyām samupāviśat.
 tasy' ōpaviṣṭasya muner utsaṅge nipapāta ha
 a|vānam a|śuk'ādaṣṭam ekam āmra|phalaṁ kila.
 tat pragr̥hya muni|śreṣṭho, hṛdayen' ābhimantrya ca,
 rājñe dadāv apratimaṁ putra|saṁprāpti|kārakam.
 17.30 uvāca ca mahā|prājñas taṁ rājānam mahā|muniḥ
 'gaccha, rājan, kṛt'|ārtho 'si, nivarta, nar'|ādhipa.'

etac chrutvā muner vākyam, śirasā prañipaty ca
 muneḥ pādaḥ, mahā|prājñas sa nṛpaḥ svalgr̥haṁ gataḥ.
 yathā|samayam ājñāya

tadā sa nṛpa|sattamaḥ
 dvābhyām ekam phalaṁ prādāt
 patnībhyām, Bharata'|rṣabha.
 te tad āmraṁ dvidhā kṛtvā bhakṣayām āsatuḥ śubhe,
 bhāvitvād api c' ārthasya satya|vākyātayā muneḥ
 tayoh samabhavad garbhaḥ phala|prāśana|saṁbhavaḥ.
 te ca dr̥ṣṭvā sa nṛpatiḥ parāṁ mudam avāpa ha.

17.35 atha kāle, mahā|prājña, yathā|samayam āgate
 prajāyetām ubhe, rājāñ, śarīra|śakale tadā:
 ek'|ākṣi|bāhu|caraṇe, ardh'|ôdara|mukha|sphije
 dr̥ṣṭvā śarīra|śakale pravepatur ubhe bhṛṣam.
 udvigne saha saṁmantrya te bhaginyau tad' ābale
 sa|jīve prāṇi|śakale tatyajāte suduḥkhite.
 tayor dhātryau su|saṁvīte kṛtvā te garbha|saṁplave,
 nīrgamy' āntaḥ|pura|dvārāt samutsṛjy' ābhijagmatuḥ.

te catuṣ|patha|nikṣipte Jarā nām' ātha rākṣasī
 jagrāha, manuja|vyāghra, māṁsa|śoṇita|bhojanā.
 17.40 kartu|kāmā sukha|vahe śakale sā tu rākṣasī

KRISHNA said:

The sage was shaken when he heard this and sank into meditation. He was sitting in the shade of a mango tree and as he sat there, lost in thought, a pristine moist mango, unblemished by parrot bites, fell into his lap. The great hermit took it, blessed it in his heart, and presented the king with this fruit perfect for bestowing a son, saying, 'Go, lord of men, your wish is fulfilled. You may return later.' 17.30

At these words, the illustrious king bowed and touched the sage's feet, and went home. Remembering the promise he had made, the exalted ruler gave the one mango to his two wives. His two beautiful queens divided the fruit into two parts and each ate their share—upon which, as the sage had predicted, they inevitably conceived. The king was overjoyed at the news.

In due course, sagacious one, the time came for the queens to give birth, and each brought forth a child with half a body—with one eye, one arm, one foot, half a stomach, half a face and half a buttock. Both mothers shuddered violently at the sight, and, frightened, they conferred; with great sadness they decided to abandon their two half-children, who were still alive. The two midwives wrapped up the curious bodies and hastily left the women's apartments; they dumped the misbegotten creatures at a crossroads and returned to the palace. 17.35

Now, a *rákshasi** named Jara came across the half-children and seized them. *Rákshasas* feed on flesh and blood, tiger among men! However—it must have been fate—the demoness attempted to tie the two children to make them 17.40

saṃyojayām āsa tadā vidhāna|bala|coditā.
te samānīta|mātre tu śakale, puruṣa|rṣabha,
eka|mūrti|dharo vīraḥ kumāraḥ samapadyata.

tataḥ sā rākṣasī, rājan, vismay'|ōtphulla|locanā
na śaśāka samudvodhum vajra|sāra|mayam śīsum.
bālas tāmra|talam muṣṭim kṛtvā, c' āsyē nidhāya saḥ
prākrośad atisaṃrambhaḥ, sa|toya iva toyadaḥ.
tena śabdēna saṃbhrāntaḥ sahas" āntaḥ|pure janaḥ
nirjagāma, nara|vyāghra, rājñā saha, paraṃ|tapa.

17.45 te c' ābale, parimlāne, payaḥ|pūrṇa|payo|dhare,
nirāśe putra|lābhāya sahas" āiv' ābhyagacchatām.

te 'tha dṛṣṭvā tathā|bhūte, rājānam c' ēṣṭa|saṃtatim,
taṃ ca bālam su|balinaṃ, cintayām āsa rākṣasī:
'n' ārhāmi viṣaye rājño vasantī, putra|grddhinaḥ
bālam putram imaṃ hantum dhārmikasya mah"ātmanaḥ.›
sā taṃ bālam upādāya, megha|lekh" ēva bhāskaram,
kṛtvā ca mānuṣaṃ rūpam, uvāca vasudh"ādhipam:

RĀKṢASY uvāca:

«Bṛhadratha, sutas te 'yaṃ mayā dattaḥ pragṛhyatām.
tava patnī|dvaye jāto dvijāti|vara|śāsanaṭ,
dhātṛi|jana|parityakto, may" āyaṃ parirakṣitaḥ!»

KRṢṆA uvāca:

17.50 tatas te, Bharata|śreṣṭha, Kāśi|rāja|sute śubhe
taṃ bālam abhipaty' āśu prasravair abhyaśiṅcatām.
tataḥ sa rājā saṃhrṣṭaḥ sarvaṃ tad upalabhya ca

easier to carry. As she brought the two parts together, bull among men, the two fragments suddenly turned into a strong young child.

The demoness was wide-eyed with astonishment; she could not even pick up the new infant, for his frame was as hard as diamond. The child clenched his coppery fists, stuck them in his mouth, and wailed violently like a monsoon cloud before breaking. Aroused by this sound, the attendants in the women's apartments and the king himself rushed out to see what was happening. Pale and despondent and with their breasts full of milk, the two mothers hurried out, too. 17.45

Seeing the two women in such a state, the eager king, and the sturdy child himself, the demoness thought, 'I live in this king's domain and know how he longs for a son—I should not take the life of the child of this great-souled ruler.' Clasp ing the boy in her arms as clouds envelop the sun, she assumed a human form and addressed the lord of the earth:

THE DEMONESS said:

'O Brihad-ratha, here is your son, accept him as my gift. Your two wives gave birth at the brahmin's command. The midwives may have abandoned him but he has been cared for by me!'

KRISHNA said:

The two beautiful daughters of the King of Kashi quickly took the child into their arms, most noble of Bháratas, and gave suck. Beholding everything going on before him, the king was filled with joy, and he appealed to the demoness, 17.50

apṛcchadd hema|garbh'ābhām rākṣasīm tām a|rākṣasīm:

RĀJ” ōvāca:

«kā tvam, kamala|garbh'ābhe, mama putra|pradāyinī?
kāmayā brūhi, kalyāṇi, devatā pratibhāsi me.»

RĀKṢASY uvāca:

- 18.1 «JARĀ NĀM' ĀSMI, bhadraṃ te, rākṣasī kāmā|rūpiṇī.
tava veśmani, rāj'ēndra, pūjitā nyavasam sukham.
grhe grhe manuṣyāṇām nityam tiṣṭhāmi rākṣasī
Gṛha|dev” īti nāmnā vai, purā sṛṣṭā svayam|bhuvā,
dānavānām vināśāya sthāpitā divya|rūpiṇī.
yo mām bhaktyā likhet kuḍye sa|putrām, yauvan'ānvitām,
grhe tasya bhaved vṛddhir, anyathā kṣayam āpnuyāt.
tvad|grhe tiṣṭhamān” āham pūjit” āham sadā, vibho,
- 18.5 likhitā c' āiva kuḍyeṣu putrair bahubhir āvṛtā,
gandha|puṣpais, tathā dhūpair, bhakṣya|bhojyaiḥ su|pūjitā.
s' āham pratyupakār'ārtham cintayāmy a|niśam, nṛpa!
tav' ēme putra|śakale dṛṣṭavaty asmi, dhārmika,
saṃśleṣite mayā daivāt kumāraḥ samapadyata.
tava bhāgyair, mahā|rāja, hetu|mātram aham tv iha
Merum vā khāditum śaktā. kiṃ punas tava bālakam?
grha|saṃpūjanāt tuṣṭyā mayā pratyarpitas tava.»

disguised as she was in a human body, as if shining with gold from within:

THE KING said:

‘Who are you, who have given me my child, and shine like a lotus heart? Please tell me, you are a beautiful goddess who has graciously chosen to help me.’

THE DEMONESS said:

‘I AM JARA, blessed lord, a demoness who can assume any 18.1
form at will. I have been dwelling happily in your home, king of kings, enjoying the worship of all. I am always wandering from house to house. Indeed, I was created of old by the Self-Created One* and given the name House-Goddess. Of celestial beauty, I was sent to earth to destroy the *dāna-vas*. Whoever paints—with devotion—a picture of me on the walls of their house, young, and surrounded by children, will prosper; the household that overlooks this will meet with destruction. My lord, I have a place on your walls; I have been painted surrounded by many sons; I am 18.5
worshipped properly with perfumes, flowers, incense, food and drink.

I am always thinking of returning your favor! It chanced that I saw your two half-children, righteous one, and when I bound them together, by Fate, a young boy was born. But it was due to your own good fortune, great king, that this occurred; I was only the instrument. I could swallow Mount Meru* itself—what should I say about your child? Gratified by the worship I have received in your home, I chose to give you back your child.’

KRṢṢA uvāca:

evam uktvā tu sā, rājaṃs, tatr' āiv' āntar|adhīyata.
sa saṃgr̥hya kumāraṃ taṃ praviveśa gr̥haṃ nṛpaḥ.
18.10 tasya bālasya yat kṛtyaṃ, tac cakāra nṛpas tadā
ājñāpayac ca rākṣasyā Māgadheṣu mah"lōtsavam.
tasya nām' ākarot c' āiva Pitāmaha|samaḥ pitā:
'Jarayā saṃdhito yasmāj, Jarāsaṃdho bhavatv ayam.)
so 'vardhata, mahā|tejā, Magadh'ādhīpateḥ sutaḥ,
pramāṇa|bala|saṃpanno hut'āhutir iv' ānalaḥ,
mātā|pitror nandi|karaḥ, śukla|pakṣe yathā śaśī.

19.1 KASYA CIT TV atha kālasya punar eva mahā|tapāḥ
Magadheṣ' ūpacakrāma bhagavāṃś Caṇḍakauśikāḥ.
tasy'āgamana|saṃhṛṣṭaḥ s'lāmātyaḥ, sa|purah|saraḥ,
sa|bhāryaḥ, saha putreṇa nirjagāma Bṛhadrathaḥ.
pādya'ārghya|camanīyais tam arcayām āsa, Bhārata,
sa nṛpo rājya|sahitaṃ putraṃ tasmai nyavedat.
pratigr̥hya ca tāṃ pūjāṃ pāṛthivād bhagavān ṛṣiḥ
uvāca Māgadhaṃ, rājan, prahr̥ṣṭen' āntar'ātmanā:
19.5 'sarvam etan mayā jñātaṃ, rājan, divyena cakṣuṣā.
putras tu, śṛṇu, rāj'lēndra, yādṛśo 'yaṃ bhaviṣyati,
asya rūpaṃ ca, sattvaṃ ca, balam, ūrjitam eva ca.

eṣa śriyā samuditāḥ putras tava, na saṃśayaḥ,
prāpayiṣyati tat sarvaṃ vikrameṇa samanvitaḥ.
asya vīryavato vīryaṃ n' ānuyāsyanti pāṛthivāḥ,
patato Vainateyasya gatim anye yathā khagāḥ.
vināśam upayāsyanti ye c' āsya paripanthinaḥ.

KRISHNA said:

As soon as Jara had finished speaking, O king, she disappeared. The king took the child and went back into his palace. He had all the prescribed rites for children performed for his young heir, and ordered a festival to be celebrated all over Mágadha in honor of the demoness. Then that great monarch, Brahma's equal, thought of a name for his child. As he had been joined together by Jara, he chose to call him Jara-sandha, 'united by Jara.' As he got older, the energetic son of the Mágadhan king grew in strength and authority, like a fire ignited by oblations of sacrificial butter. He gave great joy to his parents, like a waxing moon in the bright fortnight. 18.10

AFTER SOME time had passed, the great ascetic Chanda-káushika once again came to Mágadha. Thrilled at the news of his arrival, Brihad-ratha set out with his ministers, wives and son to receive him. The king first worshipped him with water to wash his feet and face, guest-gifts and things to sip, and then offered him his son and his kingdom. The venerable sage accepted the king's homage, and with a delighted heart addressed him: 'O king, I saw all that would unfold through divine insight. Now listen to what will become of your son, what he will rise to in beauty, excellence, bravery and might. 19.1 19.5

There is no doubt that your son, full of courage, will rise in glory and achieve those distinctions. No king on earth will match his heroic valor, just as no bird can match Gáru-da's flight. Anyone who stands in his way will be destroyed. Even weapons hurled at him by the gods will not graze

devair api viśṛṣṭāni śāstrāṇy asya, mahīpate,
na rujaṃ janayiṣyanti, girer iva nadīrayāḥ.

- 19.10 sarva|mūrdh'ābhiṣiktānām eṣa mūrdhni jvaliṣyati,
prabhā|haro 'yaṃ sarveṣāṃ, jyotiṣāṃ iva bhāskarāḥ.
enam āsādyā rājānaḥ samṛddha|bala|vāhanāḥ
vināśam upayāsyanti, śalabhā iva pāvakam.
eṣa śriyaḥ samuditāḥ sarva|rājñāṃ grahiṣyati,
varṣāsv iv' ôdīrṇa|jalā nadir nada|nadi|patiḥ.

eṣa dhārayitā samyak cātur|varṇyaṃ mahā|balaḥ,
śubh'āśubham iva sphītā sarva|sasya|dharā dharā.
asy' ājñā|vaśa|gāḥ sarve bhaviṣyanti nar'ādhīpāḥ,
sarva|bhūt'ātma|bhūtasya Vāyor iva śarīriṇaḥ.

- 19.15 eṣa rudraṃ mahā|devaṃ Tripur'ānta|karaṃ Haram
sarva|lokeṣv atibalaḥ sākṣād drakṣyati Māgadhaḥ.»

evaṃ bruvann eva muniḥ, sva|kāryam iva cintayan,
visarjayām āsa nṛpaṃ Bṛhadratham ath', ārihan.
praviśya nagarīm c' āpi jñāti|saṃbandhibhir vṛtaḥ,
abhiṣicya Jarāsaṃdham Magadh'ādhīpatis tadā
Bṛhadratho nara|patiḥ parāṃ nirvṛttim āyayau.
abhiṣikte Jarāsaṃdhe tadā rājā Bṛhadrathaḥ
patnī|dvayen' ānugatas tapo|vana|caro 'bhavat.
tato vana|sthe pitari, mātros c' āiva, viśāṃ pate,
Jarāsaṃdhaḥ sva|vīryeṇa pārthivān akarod vaśe.»

VAISAMPĀYANA uvāca:

- 19.20 atha dīrghasya kālasya tapo|vana|gato nṛpaḥ
sa|bhāryaḥ svargam agamat tapas taptvā Bṛhadrathaḥ.
Jarāsaṃdho 'pi nṛpatir yath' ôktaṃ Kauśikena, tat
vara|pradānam akhilaṃ prāpya rājyam apālayat.

him, lord of the earth, just as river currents hardly mark a mountain slope. He will blaze with fire above the heads of all monarchs and rob them of their splendor, just as the sun dims the stars. Powerful kings possessing great armies will perish as they approach him like insects upon fire. He will seize the accumulated wealth of all rulers, as the ocean absorbs the swollen waters of rivers after the rains. 19.10

This mighty child will uphold society justly, in the same way this abundant earth, richly covered in crops, upholds both the good and the bad. All the kings of the earth will submit to his command, just as all embodied creatures submit to the Breath that is the soul of all beings. This Mágadhan prince, mightiest of all men, will behold with his own eyes the great and terrible Shiva, the mighty deity who reduced Tri·pura* to dust.' 19.15

The sage, O slayer of enemies, paused and, thinking of his own duties, dismissed Brihad·ratha, who reentered his city, surrounded by relatives and kinsmen, and anointed Jara·sandha on the throne of Mágadha. Greatly relieved to have an heir on the throne, Brihad·ratha retired to the forest after the ceremony to live as a hermit with his two wives. After his two mothers and his father had retired to the woods, Jara·sandha with his valor brought numerous kings under his command."

VAISHAMPÁYANA said:

Brihad·ratha, dwelling as a forest hermit, finally ascended to heaven with his wives after many austerities. King Jara·sandha, as described by Káushika, received numerous favors and cherished his kingdom. After some time, and after King 19.20

nihate Vāsudevena tadā Kāmṣe mahī|patau
 jāto vai vaira|nirbandhaḥ Kṛṣṇena saha tasya vai.
 bhrāmāyitvā śata|guṇam ek’|ōnam yena, Bhārata,
 gadā kṣiptā balavatā Māgadhenā Girivrajāt
 tiṣṭhato Mathurāyāṃ vai Kṛṣṇasy’ ādbhuta|karmaṇaḥ.

ek’|ōna|yojana|śate sā papāta gadā śubhā.

19.25 dṛṣṭvā pauraḥ tadā samyag gadā c’ āiva niveditā
 gad’|āvasānaṃ tat khyātaṃ Mathurāyāḥ samīpataḥ.
 tasy’ āstāṃ Haṃsa|Dīmbhakāv a|śāstra|nidhanāv ubhau,
 mantrā matimatāṃ śreṣṭhau, nīti|śāstre viśāradau,
 yau tau mayā te kathitau pūrvam eva mahā|balau,
 trayas trayāṇāṃ lokānāṃ paryāptā iti me matiḥ.

evam eṣa tadā, vīra, balibhiḥ Kukur’|Āndhakaiḥ,
 Vṛṣṇibhiḥ ca, mahā|rāja, nīti|hetor upekṣitaḥ.

Kansa had been slain by Krishna, a certain hostility arose between Jara-sandha and Krishna. Jara-sandha whirled his mighty mace ninety-nine times, O Bhárata, and hurled it from his seat at Giri-vraja toward Máthura, where Krishna, whose achievements are extraordinary, was residing.

The magnificent weapon landed exactly ninety-nine leagues from the city, and the residents of Máthura, seeing it land, informed the king of the location of its fall. Jara-sandha was accompanied by Hansa and Dímbhaka—those two warriors I mentioned before, whom no weapons can touch, wisest of wise men and experts in the science of government—a match for the three worlds. 19.25

This is the man, great hero, whom the Kúkkuras, Ándhakas and Vrishnis have thought it politic to avoid for so long.

20–24

THE FALL OF JARA·SANDHA

VĀSUDEVA uvāca:

- 20.1 «P^{ATITAU HAMSA|}Dimbhakau,
Kamsaś ca sa|gaṇo hataḥ.
Jarāsaṃdhasya nidhane
kālo 'yaṃ samupāgataḥ.
na śakyo 'sau raṇe jetuṃ sarvair api sur'āsuraiḥ.
prāṇa|yuddhena jetavyaḥ sa, ity upalabhāmahe.
mayi nītir, balaṃ Bhīme, rakṣitā c' āvayor Jayah;
Māgadhaṃ sādhaiṣyāma, iṣṭiṃ traya iv' āgnayaḥ!
tribhir āsādito 'smābhir vijane sa nar'ādhipaḥ,
na saṃdeho, yathā yuddham eken' āpy upayāsyati.
20.5 avamānāc ca, lobhāc ca, bāhu|vīryāc ca darpitaḥ
Bhīmasenena yuddhāya dhruvam apy upayāsyati.
alaṃ tasya mahā|bāhur Bhīmaseno mahā|balaḥ,
lokasya samudīrṇasya nidhanāy' Ântako yathā.
yadi me hṛdayaṃ vetsi, yadi te pratyayo mayi,
Bhīmasen'|Ârjunau śīghraṃ nyāsa|bhūtau prayaccha me.»

VAISAMPĀYANA uvāca:

evam ukto bhagavatā pratyuvāca Yudhiṣṭhiraḥ,
Bhīm'|Ârjunau samālokyā saṃprahrṣṭa|mukhau sthitau:

YUDHIṢṬHIRA uvāca:

- «Acyut' Âcyuta, mā m" âivaṃ vyāhar', âmitra|karṣaṇa!
Pāṇḍavānāṃ bhavān nātho, bhavantaṃ c' āśritā vayam!
20.10 yathā vadasi, Govinda, sarvaṃ tad upapadyate,
na hi tvam agratas teṣāṃ, yeṣāṃ Lakṣmīḥ parān|mukhī.

KRISHNA said:

“H ANSA AND Dímbhaka have fallen; Kansa and his 20.1
followers are dead. The time has arrived for the
end of Jara-sandha. No god or *ásura* can defeat him in battle.
However, in a personal fight to the death, we consider him
vulnerable. I am strategy, Bhima is strength and Ádjuna is
our protector; we will overcome the Mágadhan king as the
three fires consume an oblation!

We shall approach him when he is alone, and he will 20.5
undoubtedly engage one of us in combat. Out of folly,
contempt and hubris, he will certainly fight Bhima. Mighty
and strong-armed Bhima is certainly capable of slaying him,
just as Death brings down those swollen with pride. If you
know my heart, if you have any faith in me, then entrust
Bhima and Ádjuna to me without delay.”

VAISHAMPÁYANA said:

At the blessed Krishna's words, Yudhi-shthira looked at
Bhima and Ádjuna, who were standing there looking de-
lighted, and replied:

YUDHI-SHTHIRA said:

“Under your command we shall slay Jara-sandha, free
the kings, and perform the Royal Consecration Sacrifice.
Greatest of men, lord of the world, let us prepare right
now, and carefully. Without you I have no wish to live; I
would suffer, deprived of Dharma, Pleasure and wealth, as
miserably as a sick person. Ádjuna cannot live without Kri-
shna, Krishna cannot live without Ádjuna, and I think there
is nothing in the world that these two cannot win. And what 20.15

nihataś ca Jarāsaṁdho, mokṣitāś ca mahī|kṣitaḥ,
rāja|sūyaś ca me labdho nideśe tava tiṣṭhataḥ.

kṣipram eva yathā tv etat kāryaṁ samupapadyate,
apramatto, jagan|nātha, tathā kuru, nar'|ōttama.
tribhir bhavadbhir hi vinā n' āhaṁ jīvitum utsahe,
dharma|kāma'|ārtha|rahito, rog'|ārta iva duḥkhitaḥ.
na Śauriṇā vinā Pārtho, na Śauriḥ Pāṇḍavaṁ vinā,
n' ājeyo 'sty anayor loke Kṛṣṇayor, iti me matiḥ.

20.15 ayam ca balināṁ śreṣṭhaḥ, śrīmān api Vṛkodaraḥ,
yuvābhyāṁ sahito vīraḥ kiṁ na kuryān mahā|yaśāḥ?

supraṇīto bal'|āugho hi kurute kāryam uttamam;
andhaṁ, jaḍaṁ balaṁ prāhuḥ, praṇetavyaṁ vicakṣaṇaiḥ.
yato hi nimnaṁ bhavati, nayanti hi tato jalam;
yataś chidraṁ, tataś c' āpi nayante dhīvarā balam.*
tasmān naya|vidhāna|jñāṁ puruṣaṁ loka|viśrutam
vayaṁ āsṛitya Govindaṁ, yatāmaḥ kārya|siddhaye.
evaṁ prajñā|naya|balaṁ, kriy'|ōpāya|samanvitam
puras|kurvīta kāryeṣu Kṛṣṇaṁ kāry'|ārtha|siddhaye.

20.20 Arjunaḥ Kṛṣṇam anvetu, Bhīmo 'nvetu Dhanamjayam,
nayo, jayo, balaṁ c' āiva vikrame siddhim eṣyati.»

is there that the illustrious, glorious, wolf-bellied Bhima—strongest of the strong—could not achieve, assisted by the two of you?

Under your command we shall slay Jara-sandha, free the kings, and perform the Royal Consecration Sacrifice. Greatest of men, lord of the world, let us prepare right now, and carefully. Without you I have no wish to live; I would suffer, deprived of Dharma, Pleasure and wealth, as miserably as a sick person. Árvjuna cannot live without Krishna, Krishna cannot live without Árvjuna, and I think there is nothing in the world that these two cannot win. And what is there that the illustrious, glorious, wolf-bellied Bhima—strongest of the strong—could not achieve, assisted by the two of you? 20.15

Armies astutely led accomplish the greatest feats, whereas without judicious leadership the same battalions will remain blind and senseless. Just as fishermen find holes for water, a wise commander finds weak spots where his forces may prevail. Therefore, we should strive toward our goal under the leadership of Krishna, celebrated throughout the world, expert too in the subtleties of governance. He will be at our head—he who is skilled in both method and means, strong in his wisdom and prudence. Árvjuna will follow Krishna, and Bhima will follow Árvjuna. Such leadership, good fortune and might will surely lead to success in this heroic enterprise.” 20.20

VAISAMPĀYANA uvāca:

evam uktās tataḥ sarve bhrātaro vipul'āujasaḥ
Vārṣṇeyaḥ, Pāṇḍaveyau ca prastathur Māgadhaṃ prati,
varcasvināṃ brāhmaṇānāṃ snātakānāṃ paricchadam
ācchādya, suhr̥dāṃ vākyair manojñair abhinanditāḥ.
a|marṣād abhitaptānāṃ jñāty|artham, mukhya|tejasām,
ravi|som'āgni|vapuṣāṃ dīptam āsīt tadā vapuḥ.
hataṃ mene Jarāsaṃdham dṛṣṭvā Bhīma|purogamau
eka|kārya|samudyantau Kṛṣṇau yuddhe 'parājitau.

20.25 īsau hi tau mah"ātmānau sarva|kārya|pravartinau,
dharma|kāṃ'ārtha|lokānāṃ kāryāṇāṃ ca pravartakau.

Kurubhyaḥ prasthitās te tu madhyena Kuru|jāṅgalam,
ramyaṃ Padmasaro gatvā, Kālakūṭam atītya ca,
Gaṇḍakīm ca, Mahāśoṇam, Sadānīrāṃ tath" āiva ca,
eka|parvatake nadyaḥ kramen' āity' āvrajanta te.
uttīrya Sarayūṃ ramyāṃ, dṛṣṭvā pūrvāṃś ca Kosalān,
atītya jagmur Mithilāṃ, Mālāṃ, Carmaṇvatīm nadīm.
atītya Gaṅgāṃ, Śoṇam ca, trayas te prān|mukhās tadā
kuśa|cīra|cchadā jagmur Māgadhaṃ kṣetram acyutāḥ.

20.30 te śasvad go|dhan'ākīrṇam, ambumantaṃ, śubha|drumam
Gorathaṃ girim āsādyā dadṛśur Māgadhaṃ puram.

VAISHAMPÁYANA said:

After Yudhi-shthira had spoken, the indefatigable trio Krishna, Árjuna and Bhima—one Vrishni, two Pándavas—set out for Mágadha. Donning the clothes of *snátaka** brahmins, and receiving the blessings and farewells of their friends, they departed. They truly were a magnificent sight in their splendid garments, and, blazing with indignation at the humiliation of their kinsmen, they might have been the sun, the moon or fire. Jara-sandha was already dead, people felt, when they saw Bhima stepping out in front and Krishna and Árjuna, neither of whom had ever been vanquished in battle—all intent on their mission. That great-souled pair, Krishna and Árjuna, were in command of every task, overseeing every act worldwide that concerned Dharma, Pleasure or Wealth. 20.25

Setting out from the land of the Kurus, they traveled through the Kuru jungle and arrived at beautiful Lotus Lake; from here they crossed the hills of Kala-kuta, and then the rivers , Maha-shona and Sadaníra, which all spring from the same mountain source. After crossing the lovely Sárayu River and seeing the Kósala mountains, they passed through Míthila country and crossed the Malá and the Charmánvati rivers. Continuing eastward, the trio, wearing garments of *kusha** grass, crossed the Ganges and then the Shona, until, still unwearied, they entered Mágadha country. Reaching Mount Go-ratha, where pools and streams glistened and abundant cattle grazed amid magnificent forests, they saw their goal, the city of Mágadha. 20.30

VĀSUDEVA uvāca:

- 21.1 «EṢA, PĀRTHA, mahān bhāti paśumān nityam, ambumān,
nirāmayaḥ, su|veśm'|ādhyo niveśo Māgadhaḥ śubhaḥ.
Vaihāro vipulaḥ śailo, Varāho, Vṛṣabhas tathā,
tathā Rṣigiris, tāta, śubhās Caityaka|pañcamāḥ
ete pañca mahā|śṛṅgāḥ parvatāḥ śītala|drumāḥ
rakṣant' īv' ābhisamhatya samhat'|āṅgā Girivrajam.
puṣpa|veṣṭita|śākh" |āgrair gandhavadbhir, manoramaiḥ,
nigūḍhā iva lodhrāṇām vanaiḥ kāmī|jana|priyaiḥ,
21.5 śūdrāyām Gautamo yatra, mah" |ātmā, saṁśīta|vrataḥ,
Auśīnaryām ajanayat Kākṣīv'|ādyān sutān muniḥ.
Gautamasya kṣayāt tasmād yath" āsau tatra sadmani
bhajate Māgadham vaṁśam, sa nṛpāṇām anugrahaḥ.
Aṅga|Vaṅg'|ādayas c' āiva rājānaḥ su|mahā|balāḥ
Gautama|kṣayam abhyetya ramante sma pur", Ārjuna.
vana|rājīs tu paśyemāḥ pippalānām manoramāḥ,
lodhrāṇām ca śubhāḥ, Pārtha, Gautam'|āukāḥ|samīpa|jāḥ!
Arbudaḥ Śakravāpī ca pannagau śatru|tāpanau,
Svastikasy' ālayas c' ātra, Maṇi|nāgasya c' ōttamaḥ.
21.10 a|parihāryā meghānām Māgadhā Manunā kṛtāḥ,
Kauśiko, Maṇimāṁś c' āiva cakrāte c' āpy anugraham.
artha|siddhiṁ tv an|upamām Jarāsaṁdho 'bhimanyate;
vayam āsādane tasya darpam adya harema hi!»

VASUDÉVA said:

“THIS, O PARTHA, is Mágadha’s glorious capital, filled 21.1
 with fine houses and free from sickness and drought, where
 cattle always roam. Vaihára mountain shoulders above it,
 huge, as do the high peaks of Mounts Varáha, Vríshabha,
 Rishi-giri and Chaitya. These five great mountains, covered
 in cool forests, seem to join together to protect Gíri-vraja
 city. The broad mountain slopes spread hidden beneath
 forests of fragrant *lodhra** trees—so dear to trysting lovers—
 whose branches hang heavy from ravishing blossoms at their
 tips. It was here that the great-souled sage Gáutama of stead- 21.5
 fast vows and the serf Aushínari gave birth to Kakshívat and
 other sons. Since Gáutama chose to live close to their seat,
 the Mágadhan kings showered favors upon him, and the
 sage had great affection for the dynasty. In times of old, Á-
 rjuna, the Angas and Vangas and other mighty kings visited
 Gáutama’s dwelling place, where they loved to stay.

Look, Partha, at the gorgeous rows of fig and *lodhra* trees
 that line the paths around Gáutama’s abode! The fierce ser-
 pents Árbuda and Shakra-vapin, who torment their ene-
 mies, lived there; the snake Svástika and the illustrious Mani 21.10
 also made their homes in the forest. Manu himself ensured
 that the country of the Mágadhas is never abandoned by
 the monsoon; Káushika and Mánimat also performed great
 favors for the land. Holding such an obviously matchless
 city, Jara-sandha considers his politics beyond all reproach.
 Yet today we shall meet him and shatter his pride!”

VAISAMPĀYANA uvāca:

evam uktvā tataḥ sarve bhrātaro vipul'āujasaḥ,
Vārṣṇeyaḥ, Pāṇḍavau c' āiva pratasthur Māgadhaṃ puram,
hr̥ṣṭa|puṣṭa|jan'ōpetam, cātur|varṇya|samākulam,
sphīt'ōtsavam, an|ādhṛṣyam āseduś ca Girivrajam.
tato dvāram an|āsādyā purasya, girim ucchritam,
21.15 Bārhadrathaiḥ pūjyamānaṃ, tathā nagara|vāsibhiḥ,
Māgadhānāṃ tu ruciraṃ Caityak'āntaram ādravan,
yatra māmś'ādam Ṛṣabham āsasāda Bṛhadrathaḥ,
taṃ hatvā māsā|tālābhis tisro bherīr akārayat.
sva|pure sthāpayām āsa tena c' ānahya carmaṇā,
yatra tāḥ prāṇadan bheryo divya|puṣp'āvacūrṇitāḥ.

bhaktvā bheri|trayaṃ te 'pi Caitya|prākāram ādravan,
dvārato 'bhimukhāḥ sarve yayur nān'āyudhās tadā.
Māgadhānāṃ su|ruciraṃ Caityakaṃ taṃ samādravan,
śīras' īva samāghnanto, Jarāsaṃdham jighāṃsavaḥ.

21.20 sthiraṃ, su|vipulaṃ śṛṅgaṃ su|mahat tat purātanam,
arcitaṃ gandha|mālyaiś ca satataṃ, su|pratiṣṭhitam
vipulair bāhubhir vīrās te 'bhihaty' ābhyapātayan.
tatas te Māgadhaṃ hr̥ṣṭāḥ puram pravivīśus tadā.

etasminn eva kāle tu brāhmaṇā veda|pāragāḥ
dr̥ṣṭvā tu dur|nimittāni Jarāsaṃdham adarśayan.
paryagny akurvaṃś ca nṛpaṃ dvirada|sthaṃ purohitāḥ,
tatas ta|chrāntaye rājā Jarāsaṃdhaḥ pratāpavān
dikṣito niyama|stho 'sāv upavāsa|paro 'bhavat.

snātaka|vratinas te tu bāhu|śastrā, nir|āyudhāḥ,
yuyutsavaḥ pravivīśur Jarāsaṃdhena, Bhārata.

21.25 bhakṣya|māly'āpaṇānāṃ ca dadṛṣuḥ śriyam uttamām,
sphītām, sarva|guṇ'ōpetām, sarva|kāma|samṛddhinīm.

VAISHAMPÁYANA said:

With these words, the indefatigable Pándava brothers and the Vrishni set off for the city of Mágadha—the unassailable Giri·vraja—full of happy and thriving people, noisy with the tumult of society, renowned for its extravagant festivals. They approached and skirted lofty Mount Cháityaka, which serves as a gate to the city, worshipped for Brihad·ratha's clan and the city-dwellers, and much loved by all Mágadhans. It was there that Brihad·ratha attacked the flesh-devouring Ríshabha, and brought the hide back to his city, where he stretched it to make three kettledrums, which he delighted in beating with drumsticks of celestial flowers. 21.15

Wielding a variety of weapons, the trio shattered those three drums and hastened toward the wall at the Cháityaka end of the city, heading straight for the gates. Eager to lay hold of Jara-sandha, they hastened as if they were going to strike down Cháityaka peak itself, so beloved of Mágadhans. With their powerful arms they knocked down the towering, ancient portal—standing firm and tall, worshipped with perfumes and garlands—and happily entered the capital. 21.20

At this very moment learned brahmins saw bad omens, which they reported to Jara-sandha. Jara-sandha's priests had him mount an elephant and paraded around him with the sacred fires. To further ward off the ominous warnings, the king performed a sacrifice and swore to undertake a fast.

Meanwhile, the three warriors disguised themselves as young brahmins, leaving them their arms alone for weapons, and proceeded through the city, eagerly anticipating a fight with Jara-sandha. They feasted their eyes upon the flower 21.25

tām tu dr̥ṣṭvā samṛddhiṃ te vīthyām tasyām nar'ṭottamāḥ
rāja|mārgēṇa gacchantāḥ Kṛṣṇa|Bhīma|Dhanamjayāḥ.
balād gr̥hītvā mālyāni mālā|kārān mahā|balāḥ
virāga|vasanāḥ sarve, sragviṇo, mṛṣṭa|kuṇḍalāḥ,
niveśanam ath' ājagmur Jarāsaṃdhasya dhīmataḥ.
go|vāsam iva vīkṣantaḥ siṃhā Haimavatā yathā.
śāla|stambha|nibhās teṣāṃ candan'āguru|rūṣitāḥ
asobhanta, mahā|rāja, bāhavo yuddha|śālinām.

tān dr̥ṣṭvā dvirada|prakhyāñ, śāla|skandhān iv' ōdgaṭān,
vyūḍh'ṭhaskān Māgadhānām vismayāḥ samapadyata.

21.30 te tv atītya jan'ākīrṇās kaksyās tisro nara'r̥ṣabhāḥ,
ahaṃ|kāreṇa rājānam upatasthur gata|vyathāḥ.

tān pādya|madhu|park'ārhan, gav'ārhan, sat|kṛtiṃ gaṭān
pratyutthāya Jarāsaṃdha upatasthe yathā|vidhi.
uvāca c' āitān rāj' āsau, «svāgataṃ vo 'stv, iti» prabhuḥ.
maunam āsīt tadā Pārtha|Bhīmayor, Janamejaya.
teṣāṃ madhye mahā|buddhiḥ Kṛṣṇo vacanam abravīt:
«vaktuṃ n' āyāti, rāj'ēndra, etayor niyama|sthayoḥ.
arvān|niśīthāt paratas tvayā sārḍham vadiṣyataḥ.»

yajñ'āgāre sthāpayitvā rājā rāja|gr̥ham gataḥ.

21.35 tato 'rdha|rātre saṃprāpte yāto yatra sthitā dvijāḥ;
tasya hy etad vratam, rājan, babhūva bhuvi viśrutam,
snātakān brāhmaṇān prāptāñ śrutvā sa samitiṃ|jayāḥ
apy ardha|rātre nṛpatiḥ pratyudgacchati, Bhārata!

and food bazaars, and the great prosperity of the city—fulfilling all desires, endowed with every quality. The illustrious trio strode along the royal road and seized some garlands from a florist. It was thus, garlanded and flawlessly dressed, their earrings sparkling, that they entered the shrewd Jara-sandha's palace, as Himalayan lions enter a cowpen. The great warriors' arms—towering pillars of rock, smeared with sandal and aloe—gleamed magnificently, great king.

The people of Mágadha fell dumb with astonishment at the sight of them, broad-chested and imposing as elephants, tall as great columns. Those bulls among men passed through the crowds of people milling around the palace's three outer enclosures and strode proudly and fearlessly up to the king. 21.30

Jara-sandha rose and welcomed them with appropriate hospitality, offering them a preparation of milk and honey, cows, and water to wash their feet, telling them, "You are most welcome." However, Bhima and Árjuna remained silent at this, Janam-éjaya;* only Krishna, possessing great understanding, addressed the king with the words "King of kings, these two are currently observing a vow. They will remain silent until midnight; after this hour they will speak with you."

The king duly showed his guests to the sacrificial quarters and retired to his apartments. When midnight came, he returned to his brahmin visitors. For Jara-sandha observed that practice famous on earth, great king, of granting *sná-taka* brahmins an audience, even at midnight if necessary. The eminent Jara-sandha attended upon them respectfully, 21.35

tāṃs tv a|pūrveṇa veṣeṇa dṛṣṭvā nṛpati|sattamaḥ
upatasthe Jarāsaṃdho, vismitaś c' ābhavat tadā.
te tu dṛṣṭv' āiva rājānaṃ Jarāsaṃdhaṃ nara|rṣabhāḥ
idam ūcur amitra|ghnāḥ sarve, Bharata|sattama,
«svasty astu, kuśalaṃ, rājann! iti» tatra vyavasthitāḥ,
taṃ nṛpaṃ, nṛpa|śārdūla, prekṣamānāḥ parasparam.

21.40 tān abravīḥ Jarāsaṃdhas tathā Pāṇḍava|Yādavān,
«āsyatām, iti» rāj' |ēndra, brāhmaṇa|cchadma|saṃvṛtān.
ath' ōpaviviśuḥ sarve trayas te puruṣa|rṣabhāḥ,
saṃpradīptās trayo lakṣmyā mah" |ādhvara iv' āgnayaḥ.
tān uvāca Jarāsaṃdhaḥ satya|saṃdho nar' |ādhipaḥ
vigarhamāṇaḥ, Kauravya, veṣa|grahaṇa|vaikṛtān:
«na snātaka|vratā viprā barhi|māly' |ānulepanāḥ
bhavant' īti nṛ|loke 'smin viditaṃ mama sarvaśaḥ.
ke yūyaṃ puṣpavantaś ca, bhujaiv jyā|kṛta|lakṣaṇaiḥ,
bibhrataḥ kṣātram ojaś ca brāhmaṇyaṃ pratijānatha,
evaṃ virāga|vasanā barhi|māly' |ānulepanāḥ?

satyaṃ vadata, ke yūyaṃ? satyaṃ rājasu śobhate!
21.45 Caityakasya gireḥ śṛṅgaṃ bhittvā kim iha chadmanā
a|dvāreṇa praviṣṭāḥ stha nirbhayaḥ rāja|kilbiṣāt?
vadadhvaṃ! vāci vīryaṃ ca brāhmaṇasya viśeṣataḥ!
karma c' āitad viliṅga|sthaṃ kiṃ vo 'dya prasamīkṣitam?
evaṃ ca mām upasthāya kasmāc ca vidhin" ārhaṇaṃ
pratītāṃ n' ānugṛhṇīta? kāryaṃ kiṃ v" āsmad|āgame?»

Evam ukte tataḥ Kṛṣṇaḥ pratyuvāca mahā|manāḥ
snigdha|gambhīrayā vācā vākyaṃ vākya|viśāradaḥ:

though perplexed at his guests' strange clothes. When Jara-sandha entered, most exalted of Bháratas, the three enemy-shattering bulls among men addressed the king: "May all good health and prosperity be upon you!" They remained standing, looking at the king and at each other.

Whereupon Jara-sandha requested of the Yádava and two 21.40
Pándavas, seemingly brahmins, "Be seated!" The three bulls among men took their seats, blazing with the radiance of good fortune like the three fires at a grand sacrifice. King Jara-sandha, true to his word, O Kaurávyā, reproached them on account of their appearance, "I know full well that *sná-taka* brahmins such as you never wear these garlands and perfumes. Who are you, covered in these flowers, whose hands bear the mark of the bowstring? You claim to be brahmins, but betray a warrior's appearance, attired in those colorful clothes and covered in such ointments and garlands.

Tell me truly, who are you? Truth shines among kings! Why did you breach Mount Cháityaka and enter our city 21.45
so brazenly, shunning the gates, though you must know full well the offense this would cause its king? People of your professed order do not behave like this. Speak! The brahmin's power lies in his tongue! Why am I witnessing this incomprehensible act? Having approached me thus, why do you not accept the honor we have courteously offered? Why are you here?"

The illustrious, eloquent Krishna replied softly and solemnly:

KRṢṢNA uvāca:

«snātakān brāhmaṇān, rājan,
viddhy asmāṃs tvam, nar'ādhīpa.

snātaka|vratino, rājan,
brāhmaṇāḥ, kṣatriyā, viśaḥ.

- 21.50 viśeṣa|niyamās c' āiśām, a|viśeṣās ca santy uta.
viśeṣavāṃs ca satataṃ kṣatriyaḥ śriyam ṛcchati.
puṣpavatsu dhruvā śrīś ca, puṣpavantas tato vayam.
kṣatriyo bāhu|vīryas tu, na tathā vākya|vīryavān,
a|pragalbham vacas tasya tasmād, Bārhadraṭh', ēritam.
sva|vīryam kṣatriyāṇām ca bāhvor dhātā nyaveśayat;
tad didṛkṣasi ced, rājan, draṣṭ' āsy adya, na saṃśayaḥ..
a|dvāreṇa ripor geham, dvāreṇa suhrdo gṛham
praviśanti narā dhīrā, dvārāṇy etāni dharmataḥ.
kāryavanto gṛhān etya śatruto n' ārhaṇām vayam
pratigṛhṇīma, tad viddhi. etan naḥ śāśvataṃ vrataṃ.»

JARĀSAMDHA uvāca:

- 22.1 «NA SMARĀMI kadā vairaṃ kṛtaṃ yuṣmābhir ity uta,
cintayaṃś ca na paśyāmi bhavatāṃ prati vaikṛtaṃ.
vaikṛte v' āsati kathaṃ manyadhvam mām an|āgasam
arim vai? brūta, he viprāḥ! satāṃ samaya eṣa hi.
atha dharm'|ōpaghātādd hi manaḥ samupatapyate.
yo 'nāgasi prasajati kṣatriyo hi, na saṃśayaḥ,
ato 'nyath' ācaraṃ lōke dharmajjñāḥ san, mahā|rathaḥ,
vrjīnām gatim āpnoti, śreyaso 'py upahanti ca.
- 22.5 trailokye kṣatra|dharmo hi śreyān vai sādhu|cārīṇām.
n' ānyaṃ dharmam praśaṃsanti ye ca dharmavido janāḥ.

KRISHNA said:

“You may think of us as *snātaka* brahmins, sire. Brahmins, kshatriyas, commoners all have the right to take the *snātaka* vow. This vow has numerous general and special rules; a warrior who observes its special rules always wins prosperity. Glory is certain for those who wear flowers—hence we have chosen to wear flowers. A warrior’s power lies in his arms, not in his tongue. That is why the words he speaks are reserved, son of Brihad-ratha. The Creator has placed the power of his arms in the hands of the warrior class—which you will no doubt witness, sire, if you wish. It is the custom for wise men never to enter an enemy abode through the door—only the abode of a friend. When we approach an enemy’s house for a specific purpose, we never accept the honor offered. Remember this, sire—it is our eternal vow.” 21.50

JARA-SANDHA said:

“I DO NOT recall ever having caused you either harm or injury. Given that there has been no hostility, why do you take me for an enemy? I am innocent! Answer me, brahmins! For such is the practice of the good. Injustice pains the mind. There is no doubt that a kshatriya hostile to an innocent man will fall from grace and endure the fate of the wicked, even if he is otherwise a fine and righteous champion. Of all virtuous conduct, that of the warrior class is the finest in the three worlds. Indeed, righteous men do not applaud any other conduct. 22.1 22.5

tasya me 'dya sthitasy' ēha sva|dharme niyat'|ātmanah
an|āgasam prajānānāḥ pramādād iva jalpatha!»

KRṢṢA uvāca:

«kula|kāryam, mahā|bāho, kaś cid ekaḥ kul'|ōdvahaḥ
vahate yas, tan|niyogād vayam abhyudyatās tvayi.
tvayā c' ōpahṛtā, rājan, kṣatriyā loka|vāsinaḥ.
tad āgaḥ krūram utpādy manyase kim an|āgasam?
rājā rājñah katham sādḥūn himsyān, nṛpati|sattama?
tad rājñah samnigrhya tvam Rudrāy' ōpajihīṛṣasi!

22.10 asmāms tad eno gacchedd hi kṛtam, Bārhadraṭha, tvayā;
vayam hi śaktā dharmasya rakṣaṇe dharma|cāriṇah.
manuṣyāṇām samālabho na ca dṛṣṭah kadā cana;
sa katham mānuṣair devam yaṣṭum icchasi Śamkaram?
sa|varṇo hi sa|varṇānām paśu|samjñām kariṣyasi?
ko 'nya evam, yathā hi tvam, Jarāsaṁdha, vṛthā|matih!

yasyām yasyām avasthāyām yad yat karma karoti yaḥ,
tasyām tasyām avasthāyām tat phalam samavāpnuyāt.
te tvām jñāti|kṣaya|karam vayam ārt' ānusāriṇah
jñāti|vṛddhi|nimitt'|ārtham vinihantum ih' āgatāḥ.

22.15 «n' āsti loke pumān anyah kṣatriyeṣv, iti» c' āiva tat
manyase; sa ca te, rājan, su|mahān buddhi|viplavaḥ!
ko hi jānann abhijanam ātmavān kṣatriyo, nṛpa,
n' āviśet svargam a|tulam raṇ'|ānantaram, avyayam?
svargam hy eva samāsthāya raṇa|yajñeṣu dīkṣitāḥ

I stand here before you as one who adheres to the duties and practices of my order with a steadfast soul. You know that I have committed no offense, yet you speak as if deluded."

KRISHNA said:

"There is a certain mighty king, head of a royal line, charged with the responsibility for his dynasty. It is on his orders that we have risen up against you. Sire, you have seized warriors who served this world well. How can you consider yourself innocent when you are guilty of such an atrocious act? Greatest of monarchs, you have acted wrongfully toward good rulers; you have imprisoned them and are preparing to sacrifice them to Rudra! Son of Brihad-ratha, your evil deeds touch us, too, for we follow dharma in our every act and will defend dharma. Human sacrifice is unheard of; how can you want to sacrifice men to benevolent Shiva? A warrior yourself, you are prepared to treat other warriors like animals? Jara-sandha, only your twisted mind could dream of such an act! 22.10

One reaps the fruits of one's actions, whatever the circumstances in which they are performed. We were distressed when we observed you causing harm to our kinsmen—and have come to slay you, for the sake of the prosperity of our kinsmen. You think that no kshatriya on earth is prepared to undertake such a deed. You are greatly mistaken! What illustrious kshatriya, knowing his birth, sire, would not sacrifice himself in battle as he strives for celestial bliss? Remember, bull among men, that, consecrated for battle 22.15

jayante kṣatriyā lokāṃs, tad viddhi, manuja'ṛṣarbha!

svarga|yonir mahad Brahma. svarga|yonir mahad yaśaḥ.
svarga|yonis tapo. yuddhe mṛtyuḥ so 'vyabhicāravān!
eṣa hy aindro vaijayanto, guṇair nityaṃ samāhitaḥ,
yen' āsurān parājjitya jagat pāti Śata|kratuḥ.

22.20 svarga|mārgāya kasya syād vighraho vai yathā tava,
Māgadhair vipulaiḥ sainyair bāhulya|bala|darpitaḥ?
m" āvamamsthāḥ parān, rājan! n' āsti vīryaṃ nare nare.
samaṃ tejas tvayā c' āiva, viśiṣṭaṃ vā, nar'ēśvara.
yāvad etad a|saṃbuddhaṃ, tāvad eva bhavet tava.
viśahyam etad asmākam ato, rājan, bravīmi te!
jahī tvaṃ sadṛśeṣv eva mānaṃ, darpaṃ ca Māgadha!
mā gamaḥ sa|sut'āmātyaḥ, sa|balaś ca Yama|kṣayam!

Dambhodbhavaḥ, Kārtavīrya, Uttaraś ca, Bṛhadrathaḥ
śreyaso hy avamany' ēha vineśuḥ sa|balā nṛpāḥ.

22.25 mumukṣamāñās tvatto hi na vayaṃ brāhmaṇā dhruvam.
Śaurir asmi Hṛṣīkeśo; nṛ|vīrau Pāṇḍavāv imau.
anayor mātulēyaṃ ca Kṛṣṇaṃ māṃ viddhi te ripum!
tvām āhvayāmahe, rājan! sthīro yudhyasva, Māgadha!
muñca vā nṛpatīn sarvān, gaccha vā tvaṃ Yama|kṣayam.»

JARĀSAMDHA uvāca:

«n' ājitān vai nara|patīn aham ādadmi kāmś cana.
ajitaḥ paryavasthātā ko 'tra yo na mayā jitaḥ?
kṣatriyasy' āitad ev' āhur dharmyaṃ, Kṛṣṇ,' ōpajīvanam:
vikramya, vaśam ānīya kāmato yat samācaret.

and with his mind fixed upon a higher sphere, a warrior may conquer all the worlds!

Great Brahma is the way to heaven. Great glory is the way to heaven. Asceticism is the way to heaven. Death in battle—that cannot fail! This is Indra’s eternally virtuous banner, which he used to conquer the *Asuras* and protect the world ever after. He who is on the path of heaven should fight you, proud as you are of the size of your armies? Do not scorn others, sire! There is not heroism in every man. There are plenty of men as glorious as you, king of men! This glory remains yours only as long as no other hero challenges it. We can match it, O king, I assure you! Cast off this pride and conceit toward your equals, King of Mágadha! Do not tumble into Yama’s hell with your sons, ministers and soldiers! 22.20

Dambhódbhava, Kartavírya, Úttara and Brihad-ratha all failed to recognize their superiors and were destroyed, along with their troops. We who wish to liberate those kings from your grasp are most certainly not brahmins! I am Shauri Hrishī-kesha, and these two heroes are sons of Pandu, with whom I would not dare compare myself. Know me as Krishna, your enemy. We challenge you, sire! Stand firm and fight, King of Mágadha! Either set free the kings or go to Yama’s hell!” 22.25

JARA-SANDHA said:

“I do not take any king prisoner that I have not first vanquished—and who have I not vanquished? Is it not the duty of a kshatriya, Krishna, to conquer enemies, subjugate them and treat them as you wish? I have assembled those

- devat”|ārtham upāhṛtya rājñah, Kṛṣṇa, katham bhayāt
 aham adya vimucyeyam kṣātram vratam anusmaran?
 22.30 sainyam sainyena vyūḍhena, eka ekena vā punaḥ,
 dvābhyām, tribhir vā yotsye ’ham yugapat, prthag eva vā.»

VAISAMPĀYANA uvāca:

- evam uktvā Jarāsaṁdhaḥ Sahadev’|ābhiṣecanam
 ājñāpayat tadā rājā yuyutsur bhīma|karmabhiḥ.
 sa tu senāpatiṁ rājā sasmāra, Bharata’|rṣabha,
 Kauśikaṁ, Citrasenaṁ ca, tasmin yuddha upasthite,
 yayos te nāmanī, rājan, Haṁs’ ēti Dīmbhak’ ēti ca
 pūrvam saṁkathite pumbhir nṛ|loke, loka|sat|kṛte.
 taṁ tu, rājan, vibhuḥ Śaurī, rājānam balinām varam,
 smṛtvā puruṣa|śārdūlaḥ śārdūla|sama|vikramam,
 22.35 satya|saṁdho Jarāsaṁdham bhuvi bhīma|parākramam,
 bhāgam anyasya nirdiṣṭam, a|vadhyam Madhubhir mṛdhe,
 n’ ātman” ātmavatām mukhya iyeṣa Madhu|sūdanaḥ
 brāhmīm ājñām puras|kṛtya hantum Hala|dhar’|ānujaḥ.

- 23.1 TATAS TAṀ NIŚCIT’|ĀTMĀNAṀ yuddhāya Yadu|nandanaḥ
 uvāca vāgmī rājānam Jarāsaṁdham Adhokṣajaḥ:
 «trayāṇām kena te, rājan, yoddhum utsahate manaḥ?
 asmad anyatamen’ ēha sajjī|bhavatu ko yudhi?»

evam uktaḥ sa nṛpatir yuddham vavre mahā|dyutiḥ
 Jarāsaṁdhas tato, rājan, Bhīmasenena Māgadhaḥ.
 ādāya rocanām, mālāyām, maṅgalyāny aparāṇi ca,
 dhārayann a|gadān mukhyān, nirvṛtīr, vedanāni ca,

kings to sacrifice to the gods, and why, bearing my vow in mind, would I now release them timorously, Krishna—what then of my duty as a warrior? Army against army, man to man, one against two or three—I am ready to fight you all at the same time or one by one.” 22.30

VAISHAMPÁYANA said:

With these words, Jara-sandha ordered that his son Saha-deva be anointed on the throne, and he prepared to fight the heroes, who were renowned for their formidable achievements. As the hour of battle approached, the king thought of his generals Káushika and Chitra-sena, formerly respected and talked about throughout the world of men under the names Hansa and Dímbhaka. The noble Shauri—that tiger among men, the plow-armed Rama’s younger brother—recalled that king Jara-sandha was the strongest of the strong, courageous as a tiger, and renowned for his fierceness. The slayer of Madhu, ever steadfast in truth, honored Brahma’s command that Jara-sandha was not to be killed in battle by the Madhus but was allotted to another, and—being greatest of all souls—did not desire to kill him himself. 22.35

KRISHNA—ADHÓKSHAJA, greatest of Yádavas and most eloquent of speakers—then addressed King Jara-sandha, who had resolved to fight: “Sire, with whom among us do you wish to fight? Which one of us should prepare for battle?” 23.1

Faced with Krishna’s challenge, the splendid Jara-sandha of Mágadha chose to fight with Bhima-sena. His priest, bringing with him the cow’s yellow pigment, garlands and other auspicious items, as well as medicines and restora-

upatasthe Jarāsaṃdhaṃ yuyutsum vai purohitaḥ.

- 23.5 kṛta|svasty|ayano rājā brāhmaṇena yaśasvinā
samanahyaj Jarāsaṃdhaḥ kṣātraṃ dharmam anusmaran.
avamucya kirītaṃ sa, keśān samanugr̥hya ca
udatiṣṭhaj Jarāsaṃdho vel”|āti|ga iv’ āṇavaḥ.
uvāca matimān rājā Bhīmaṃ bhīma|parākramam:
«Bhīma, yotsye tvayā sārdaṃ. śreyasā nirjitaṃ varam.»

evam uktvā Jarāsaṃdho Bhīmasenam arim|damah
pratyudyayau mahā|tejāḥ, Śakraṃ Balir iv’ āsurah.
tataḥ saṃmantrya Kṛṣṇena kṛta|svasty|ayano, balī
Bhīmaseno Jarāsaṃdham āsasāda yuyutsayā.

- 23.10 tatas tau nara|śārdūlau bāhu|śastrau samīyatuḥ
vīrau parama|saṃhr̥ṣṭāv, anyonya|jaya|kāṅkṣīṇau.
kara|grahaṇa|pūrvam tu kṛtvā pād’|ābhibandhanam,*
kakṣaiḥ kakṣām vidhunvānāv āsphoṭaṃ tatra cakratuḥ.
skandhe dorbhyām samāhatya, nihatya ca muhur muhuḥ,
aṅgam aṅgaiḥ samāśliṣya punar āsphālanam, vibho,
citra|hast’|ādikaṃ kṛtvā kakṣā|bandham ca cakratuḥ,
gala|gaṇḍ’|ābhighātena sa|sphuliṅgena c’ āśanim.
bāhu|pās’|ādikaṃ kṛtvā pād’|āhata|śirāv ubhau,
uro|hastam tataś cakre pūrṇa|kumbhau prayujya tau.
23.15 kara|saṃpīḍanam kṛtvā garjantau vāraṇāv iva,
nardantau megha|saṃkāśau bāhu|praharaṇāv ubhau.

tives, attended upon Jara-sandha, clearly eager for the battle ahead. Propitiatory ceremonies were performed by a distinguished brahmin on behalf of Jara-sandha, who remembered a warrior's duty as he dressed himself for battle. He removed his crown in order to arrange his hair, and then rose like a foaming ocean flooding its shores. The clever monarch addressed Bhima of dreadful courage: "I shall fight with you, Bhima. It is better to be defeated by a superior man." 23.5

With these words, the valorous enemy-destroyer Jara-sandha rushed toward Bhima as the *ásura* Bali once stormed at Indra. Propitiatory rites invoking the blessings of the gods were performed for Bhima-sena, who, having consulted with Krishna, advanced toward his opponent, eager for combat.

The two heroic man-tigers, each out to defeat the other, locked in combat with gusto using only their bare arms. They seized each other's wrists and locked their legs together, striking each other around the waist. What loud cracks there were! They beat each other's shoulders unrelentingly and intertwined their limbs, striking them together. Interlocking the fingers of both hands, they encircled each other's waist, giving rise to fiery sparks that flashed like lightning. They made nooses of their arms, they kicked each other's tendons, they slapped each other's chest, they squeezed each other's head with their own fingers interlocked, they gripped and beat their arms, roaring like elephants and bellowing as loudly as monsoon clouds. Being slapped, they glared at each other like lions enraged; they fought on, pulling and dragging. Squeezing limb with limb, they elbowed each 23.10 23.15

talen' āhanyamānau tu anyonyam kṛta|vīkṣiṇau
 simhāv iva su|saṃkruddhāv ākrṣy' ākrṣya yudhyatām.
 aṅgen' āṅgaṃ samāpīdya bāhubhyām ubhayor api.
 āvṛtya bāhubhiś c' āpi udaram ca pracakratuḥ.
 ubhau katyām, supārśve tu takṣavantau ca śikṣitau,
 adho|hastam sval|kaṇṭhe t' ūdarasy' ôrasi c' ākṣipat.
 sarv'âtikrânta|maryādam

prṣṭha|bhaṅgaṃ ca cakratuḥ,
 saṃpūrṇa|mūrcchām bāhubhyām
 pūrṇa|kumbham pracakratuḥ.

23.20 trṇa|pīdam yathā|kāmam, pūrṇa|yogam sa|muṣṭikam—
 evam|ādīni yuddhāni prakurvantau parasparam.

tayor yuddham tato draṣṭum sametāḥ pura|vāsinaḥ
 brāhmaṇā, vaṇijaś c' āiva, kṣatriyās ca sahasraśaḥ,
 śūdrās ca, nara|śārdūla, striyo, vṛddhās ca sarvaśaḥ.
 nirantaram abhūt tatra jan'|āughair abhisamvṛtam.
 tayor atha bhuj'|āghātān, nigraha|pragrahāt tathā
 āsit su|bhīma|saṃpāto, vajra|parvatayor iva.
 ubhau parama|saṃhrṣṭau balena balinām varau
 anyonyasy' āntaram prepsū paraspara|jay'|āiṣiṇau.

23.25 tad bhīmam utsārya janam yuddham āsīd upaplaive
 balinoḥ saṃyuge, rājan, Vṛtra|Vāsavayor iva.
 prakarṣaṇ'|ākarṣaṇābhyām, anukarṣa|vikarṣaṇaiḥ,
 ācakarṣatur anyonyam, jānubhiś c' āvajaghnatuḥ.
 tataḥ śabdena mahatā bhartsayantau parasparam,
 pāṣāṇa|saṃghāta|nibhaiḥ prahāir abhijaghnatuḥ.
 vyūdh'|ôraskau, dīrgha|bhujau, niyuddha|kuśalāv ubhau
 bāhubhiḥ samasajjetām, āyasaiḥ parighair iva.

other; turning their backs, they struck with their arms at collarbone and stomach. Both well trained, they contracted their buttocks and sides. Laying an arm across the bottom of the opponent's belly, they brought it close to their own chests and throats and buffeted it. They bent each other's back beyond all limits, to the ground, and to knock each other out completely punched double-fisted with fingers interlocked. The two of them locked together without scruple 23.20 in clinches so close a blade of grass could not penetrate, and yoked themselves fully together, fists clenched. All these fights and more, did they perform on each other.

Thus engaged in combat, the two warriors were watched by thousands of brahmins, kshatriyas, merchants, serfs and other townsfolk, even by women and the elderly. The crowd grew more and more dense. The fighters' collisions as they struck each other with their arms and fists were so ferocious that one could compare them to thunderbolts striking a mountain. The mighty men, caught up with the passion of the mighty encounter, each sought out the weaknesses and momentary lapses of the other.

This contest, which even involved the crowd at times, 23.25 who were pushed back by the lunging fighters, was every bit as terrifying as the battle of Indra and Vritra.* The powerful warriors pushed each other forward and back, pulling about and jerking suddenly, and dragged each other on their knees. They vilified each other with strong language and traded blows hard as rock upon rock. Broad-shouldered and long-armed, the two expert fighters clubbed each other with arms like maces of iron.

Kārttikasya tu māsasya pravṛttam prathame 'hani
anlāratam divā|rātram avīśrāntam avartata.

- 23.30 tad vṛttam tu trayodaśyām samavetaṁ mah"ātmanoh.
caturdaśyām niśāyām tu nivṛtto Māgadhaḥ klamāt.
taṁ rājānaṁ tathā klāntaṁ dṛṣṭvā, rājañ, Janārdanaḥ
uvāca bhīma|karmāṇaṁ Bhīmaṁ, saṁbodhayann iva:
«klāntaḥ śatrur na, Kaunteya, labhyaḥ pīḍayituṁ raṇe.
pīḍyamāno hi kārtsnyena jahyā jīvitam ātmanaḥ.
tasmāt te n' āiva, Kaunteya, pīḍanīyo jan'ādhipaḥ;
samam etena yudhyasva bāhubhyām, Bharata'rṣabha!»

evam uktaḥ sa Kṛṣṇena Pāṇḍavaḥ para|vīra|hā,
Jarāsaṁdhasya tad rūpaṁ jñātvā cakre matiṁ vadhe.

- 23.35 tatas tam aljitaṁ jetuṁ Jarāsaṁdham Vṛkodaraḥ
saṁrambhaṁ balinām śreṣṭho jagrāha Kuru|nandanaḥ.

- 24.1 BHĪMASENAS tataḥ Kṛṣṇam uvāca Yadu|nandanam
buddhim āsthāya vipulām Jarāsaṁdha|vadh'ēpsayā:
«n' āyaṁ pāpo mayā, Kṛṣṇa, yuktaḥ syād anurodhitum
prāṇena, Yadu|śārdūla, baddha|kakṣeṇa vāsasā.»

evam uktas tataḥ Kṛṣṇaḥ pratyuvāca Vṛkodaram,
tvarayan puruṣa|vyāghro Jarāsaṁdha|vadh'ēpsayā:
«yat te daivaṁ paraṁ sattvaṁ, yac ca te Mātariśvanaḥ
balaṁ, Bhīma, Jarāsaṁdhe darśay' āsu tad adya naḥ.»

- 24.5 evam uktas tadā Bhīmo Jarāsaṁdham arim|damaḥ
utkṣipya bhrāmayām āsa balavantaṁ mahā|balaḥ.
bhrāmayitvā śata|guṇaṁ, jānubhyām, Bharata'rṣabha,
babhañja, pṛṣṭhe saṁkṣipya, niṣpiṣya vinanāda ca;
kare gṛhītvā caraṇaṁ dvedhā cakre mahā|balaḥ.

The contest began on the first day of *Kárttika** and the great-souled heroes fought on, uninterrupted and unwearyed, day and night, up to the thirteenth day of the month. 23.30 On the night of the fourteenth, the Mágadhan king yielded from exhaustion. Seeing the monarch in such a state of fatigue, great king, Krishna spoke to the awesome Bhima, as if to advise him: "You should not harm an exhausted enemy in battle, for if he is so harassed, he might die. Therefore, son of Kunti, do not engage furthermore with him with such intensity. Match your strength to his now, O bull among Bháratas!"

When he heard Krishna's advice, the Pándava, that slayer of enemy heroes, realized that Jara-sandha had reached a critical moment, and decided to end his life. Bhima, greatest 23.35 of Kurus and most powerful of men, seized vigorous hold of the hitherto unvanquished Jara-sandha.

HAVING RESOLVED to slay Jara-sandha, Bhima-sena then 24.1 addressed Krishna: "Tiger among Yádavas, now that I have won and tied my loincloth, this wretch deserves no mercy." Krishna replied to the wolf-bellied Bhima, as if to spur him on, "Bhima, today, now, show us the terrible force of the Wind God, that special strength which the gods bestowed upon you."

With this encouragement, the enemy-destroyer Bhima 24.5 lifted Jara-sandha high into the air and whirled the mighty king around a hundred times; then he threw him to the ground, broke his back with his knees, pounded him to pulp, and roared victoriously; he grabbed his legs and with

tasya niṣpiṣyamāṇasya, Pāṇḍavasya ca garjataḥ
 abhavat tumulo nādaḥ sarva|prāṇi|bhayaṃkaraḥ.
 vitresur Māgadhaḥ sarve, strīṇāṃ garbhāś ca susruvuh
 Bhīmasenasya nādena Jarāsaṃdhasya c' āiva ha.

24.10 «kiṃ nu syādd Himavān bhinnah?

kiṃ nu svid dīryate mahī?»

iti vai Māgadha jajñur

Bhīmasenasya niḥsvanāt.

tato rājñah kula|dvāri, prasuptam iva taṃ nṛpam
 rātrau gat'āsum utsṛjya niścakramur ariṃ|damāḥ.
 Jarāsaṃdha|rathaṃ Kṛṣṇo yojayitvā patākinam,
 āropya bhrātaraḥ c' āiva mokṣayām āsa bāndhavān.
 te vai ratna|bhujam Kṛṣṇam ratn'ārhaḥ pṛthiv'īśvarāḥ
 rājānaś cakrur āsādyā, mokṣitā mahato bhayāt.
 a|kṣataḥ, śastra|saṃpanno, jit'ārīḥ, saha rājabhiḥ
 ratham āsthāya taṃ divyaṃ nirjagāma Girivrajāt.

24.15 yaḥ sa sodaryavān nāma dvi|yodhī Kṛṣṇa|sārathiḥ
 abhyāsa|ghātī, saṃdrśyo, dur|jayaḥ sarva|rājabhiḥ,
 Bhīm'Ārjunābhyāṃ yodhābhyāṃ āsthitaḥ, Kṛṣṇa|sārathiḥ
 śuśubhe ratha|vāryo 'sau dur|jayaḥ sarva|dhanvibhiḥ.
 Śakra|Viṣṇu hi saṃgrāme ceratus Tārakā|māye,
 rathena tena vai, Kṛṣṇa upāruhya yayau tadā,
 tapta|cāmīkar'ābheṇa, kiṅkiṇī|jāla|mālinā,
 megha|nirghoṣa|nādena, jaitreṇ', āmitra|ghātinā,
 yena Śakro dānavānāṃ jaghāna navatīr nava.
 taṃ prāpya samahr̥ṣyanta rathaṃ te puruṣa'r̥ṣabhāḥ.

his strong hands bent them over backward. The cries of Bhima and of Jara-sandha as he was being ground down created a terrible din that struck fear in the hearts of all. Every Mágadhan trembled; women delivered prematurely at the roars of Bhima-sena and Jara-sandha. Questions resounded in their heads, “Have the Himalayas split open? Has the earth cracked?” 24.10

At night the enemy-destroying kings then left the dead ruler, who looked as if he had fallen asleep, at the palace gate, and departed. Krishna took Jara-sandha’s chariot, resplendent with banners, and asked the two brothers to climb in. He then liberated the imprisoned kings. Those rulers, who possessed an abundance of jewels, filled Krishna’s arms with wealth in their gratitude at being rescued from such a terrible fate. Uninjured, armed and triumphant over his enemies, Krishna mounted the celestial chariot and left Giri-vraja with the kings.

That chariot—Krishna driving, the two warriors Áryuna and Bhima standing—seemed invincible as it randomly struck down people nearby. How could any king attack it? No arrow of any bow could penetrate that superb vehicle, beaming with the radiance of the two brothers and Krishna. It was upon this chariot that Indra and Vishnu had gone into battle for Táraka. Now Krishna was in command. It was upon this same enemy-destroying chariot—shining like molten gold, glittering with little bells, thunderous as monsoon clouds and always victorious—that Shakra had smitten the ninety-nine *dánavas*. Those bulls among men were thrilled to have acquired it. The people of Mágadha were astonished to see the mighty-armed Krishna and his 24.15 24.20

24.20 tataḥ Kṛṣṇaṃ mahā|bāhuṃ, bhrātṛbhyāṃ sahitaṃ tadā,
ratha|sthaṃ Māgadā dr̥ṣṭvā samapadyanta vismitāḥ.

hayair divyaiḥ samāyukto ratho vāyu|samo jave
adhiṣṭhitaḥ sa śuśubhe Kṛṣṇen' āt'īva, Bhārata.

asaṅgo, deva|vihitas tasmin rathavare dhvajah
yojanād dadṛṣe śrīmān, indr'āyudha|sama|prabhaḥ.
cintayām āsa Kṛṣṇo 'tha Garutmantaṃ; sa c' ābhyayāt
kṣaṇe tasmin sa ten' āsīc caitya|vr̥kṣa iv' ōtthitaḥ.
vyādit'āsyair mahā|nādaīḥ saha bhūtair dhvaj'ālayaiḥ
ratha|vare tasmin tasthau Garutmān pannag'āśanaḥ.

24.25 dur|nirīkṣyo hi, bhūtānāṃ tejas' ābhyadhikaṃ babhau,
āditya iva madhy'āhne sahasra|kiran'āvṛtaḥ.
na sa sajjati vr̥kṣeṣu, śastraiś c' āpi na riṣyate
divyo dhvaja|varo, rājan, dr̥ṣyate c' ēha mānuṣaiḥ.

tam āsthāya rathaṃ divyaṃ parjanya|sama|niḥsvanam
niryayau puruṣa|vyāghraḥ Pāṇḍavābhyāṃ sah' Ācyutaḥ,
yaṃ lebhe Vāsavād rājā Vasus, tasmād Bṛhadrathaḥ,
Bṛhadrathāt kramen' āiva prāpto Bārhadrathaṃ, nr̥pa.
sa niryāya mahā|bāhuḥ puṇḍarīk'ēkṣaṇas tataḥ
Girivrajād bahis tasthau sama|deśe mahā|yaśāḥ.

24.30 tatṛ' āinaṃ nāgarāḥ sarve sat|kāren' ābhyayus tadā
brāhmaṇa|pramukhā, rājan, vidhi|dr̥ṣṭena karmaṇā.
bandhanād vipramuktās ca rājāno Madhu|sūdanam
pūjayām āsur, ūcuś ca stuti|pūrvam idaṃ vacaḥ:

«n' āitac citraṃ, mahā|bāho, tvayi, Devaki|nandana,
Bhīm'|Ārjuna|bal'ōpete dharmasya paripālanam.
Jarāsaṃdha|hrade ghore duḥkha|paṅke nimajjatām
rājñāṃ samabhyuddharaṇaṃ, yad idaṃ kṛtam adya vai.

two brothers standing on that chariot, as they were carried away by celestial horses at the speed of wind. It was magnificent with Krishna at the reins.

Over the magnificent chariot flew a banner, unattached to the vehicle, the handiwork of the gods. Brilliant as the rainbow, it was visible even a league away. Krishna thought of Gáruda, and there he was; in Gáruda's presence the chariot rose to the height of a massive sacred tree. The celestial serpent-devouring bird brought with him numerous screaming creatures, mouths gaping wide, who made the chariot's banner their home. Impossible to behold, those 24.25 creatures made the chariot shine even more, like the sun at noon entangled in its thousand rays. The flag was never caught by passing trees or damaged by hostile weapons; the splendid, celestial pennant was visible to human eyes.

Thunderous as a roaring rain cloud, Áchyuta, that tiger among men, sped along with the two Pándavas in the celestial chariot. King Vasu had obtained the chariot from Indra; Brihad-ratha from him; and then King Jara-sandha in his turn. The mighty-armed lotus-eyed Krishna left Giri-vraja and halted outside on the plains, at which point all the resi- 24.30 dents of the city approached him, led by the brahmins, and paid their respects, as prescribed by rule. The kings who had been freed from chains worshipped Madhu's slayer and said in praise:

"It is no wonder, mighty-armed son of Dévaki, that the duty of upholding dharma is vested in you, who have Bhima and Árjuna at your side. Vishnu, today you have lifted us out of misery; we were drowning in Jara-sandha's miserable mire, languishing in that ghastly mountain fortress. By good

Viṣṇo, samavasannānām giri|durge sudāruṇe
diṣṭyā mokṣād yaśo dīptam āptam te, Yadu|nandana.

24.35 kiṃ kurmaḥ, puruṣa|vyāghra? śādhi naḥ praṇati|sthitān!
kṛtam ity eva tad viddhi nṛpair, yady api duṣkaram.»

tān uvāca Hṛṣīkeśaḥ samāśvāsyā mahā|janāḥ,
«Yudhiṣṭhiro rāja|sūyaṃ kratum āhartum icchati.
tasya dharma|pravṛttasya* pāṛthivatvaṃ cikīrṣataḥ
sarvair bhavadbhir vijñāya sāhāyyaṃ kriyatām iti.»
tataḥ suprīta|manasas te nṛpā, nṛpa|sattama,
«tath», êty» ev' ābruvan sarve, pratigrhy' āsyā tām giram.
ratna|bhājaṃ ca Dāśārhaṃ cakrus te pṛthiv' |īśvarāḥ.
kṛcchrāj jagrāha Govindas teṣāṃ tad anukampayā.

24.40 Jarāsaṃdh' |ātmajaś c' āiva Sahadevo mahā|manāḥ
nirayau sa|jan' |āmātyaḥ, puras|kṛtya purohitam.

sa nīcaiḥ praṇato bhūtvā bahu|ratna|puro|gamaḥ
Sahadevo nṛṇām devaṃ Vāsudevam upasthitaḥ.
bhay' |ārtāya tatas tasmai Kṛṣṇo dattvā 'bhayaṃ tadā
ādade 'sya mah' |ārhāṇi ratnāni puruṣ' |ōttamaḥ.
abhyaṣiṅcata tatr' āiva Jarāsaṃdh' |ātmajaṃ mudā.
gatv' āikatvaṃ ca Kṛṣṇena, Pāṛthābhyāṃ c' āiva sat|kṛtaḥ,
viveśa rājā dyutimān Bārhadratha|puram, nṛpa,
abhiṣikto mahā|bāhur Jārāsaṃdhir mah' |ātmabhiḥ.

24.45 Kṛṣṇas tu saha Pāṛthābhyāṃ śriyā paramayā yutaḥ
ratnāny ādāya bhūrīṇi prayayau, puruṣa' |rṣabhaḥ.

Indraprastham upāgamyā Pāṇḍavābhyāṃ sah' Ācyutaḥ,
sametya dharma|rājānaṃ priyamāṇo 'bhyabhāṣata:
«diṣṭyā Bhīmena balavān Jarāsaṃdho nipātitaḥ,
rājāno mokṣitās c' āiva bandhanān, nṛpa|sattama.
diṣṭyā kuśalīnau c' êmau Bhīmasena|Dhanaṃjayau,
punaḥ sva|nagaraṃ prāptāv akṣatāv iti, Bhārata.»

fortune this act has brought you glory, noble Yádava. What may we do for you? Command us, who bow before you, tiger among men! We are ready to do anything for you, however difficult the deed.” 24.35

Hrishi-kesha replied reassuringly to the kings assembled before him, “Yudhi-shthira wishes to perform the Royal Consecration Sacrifice. Guided by dharma, he aspires to universal sovereignty. May you all assist him in this endeavor.” The kings were greatly pleased by this and promised to act upon Krishna’s request with an emphatic “So be it.” The kings of the earth offered Krishna gifts of jewelry, and Govínda, moved by compassion toward them, reluctantly accepted their presents. Jara-sandha’s illustrious son Saha-deva came out with his family and ministers in a procession led by the house priest. 24.40

He bowed low before Krishna and, having first presented many jewels, honored him. Krishna then assured the terrified prince that he would enjoy his protection, and, accepting the precious offerings, gladly anointed Jara-sandha’s son as successor. The majestic ruler allied himself with Krishna, having received the honor of the two Parthas, and returned to Brihad-ratha’s city as its king; Krishna took that splendid fortune and departed with the two sons of Pandu on the journey for Indra-prastha. 24.45

Upon their arrival, Áchyuta addressed the Dharma King joyfully: “By our good fortune Bhima slew the mighty Jara-sandha, and the kings have been freed from their chains! It was our good fortune, Bhárata, that Bhima-sena and Dhanan-jaya, too, have returned to their own city safe and sound!”

- tato Yudhiṣṭhiraḥ Kṛṣṇaṃ pūjayitvā yath'ārḥataḥ,
 Bhīmasen'Ārjunau c' āiva prahr̥ṣṭaḥ pariśasvaje.
- 24.50 tataḥ kṣiṇe Jarāsaṃdhe bhrātṛbhyāṃ vihitam jayam,
 Ajātaśatrur āsādyā mumude bhrātṛbhiḥ saha.
 yathā|vayaḥ samāgamyā bhrātṛbhiḥ saha Pāṇḍavaḥ,
 sat|kṛtya, pūjayitvā ca visasarja nar'ādhipān.
 Yudhiṣṭhir'ābhyanujñātās te nṛpā hr̥ṣṭa|mānasāḥ
 jagmuḥ sva|deśāṃs tvaritā yānair ucc'āvacaḥ tataḥ.
 evaṃ puruṣa|śārdūlo mahā|buddhir Janārdanaḥ
 Pāṇḍavair ghātayām āsa Jarāsaṃdham arim tadā.
 ghātayitvā Jarāsaṃdham buddhi|pūrvam arim|damaḥ,
 dharma|rājam anujñāpya, Pṛthāṃ Kṛṣṇāṃ ca, Bhārata,
- 24.55 Subhadrāṃ, Bhīmasenaṃ ca, Phalgunaṃ, yama|jau tathā,
 Dhaumyam āmantrayitvā ca prayayau svām purīm prati.
 ten' āiva ratha|mukhyena manasas tulya|gāminā
 dharma|rāja|visṛṣṭena divyen' ā|nādayan diśaḥ.
 tato Yudhiṣṭhira|mukhāḥ Pāṇḍavā, Bharata'r̥ṣabha,
 pradakṣiṇam akurvanta Kṛṣṇam akliṣṭa|kāriṇam.
- tato gate bhagavati Kṛṣṇe Devaki|nandane
 jayaṃ labdhvā suvipulaṃ, rājñāṃ dattvā 'bhayaṃ tadā,
 saṃvardhitaṃ yaśo bhūyaḥ karmaṇā tena, Bhārata.
 Draupadyāḥ Pāṇḍavā, rājan, parām prītim avardhayan.
- 24.60 tasmin kāle tu yad yuktaṃ, dharma|kāṃ'ārtha|saṃhitam,
 tad rājā dharmataś cakre prajā|pālana|kīrtanam.

Yudhi-shthira worshipped Krishna appropriately and joyfully embraced Bhima and Árjuna. King Ajáta-shatru assembled his brothers and celebrated the victory of the two Parthas over Jara-sandha. The Pándavas then met with the liberated kings according to their age, and honored and worshipped them before dismissing them all. Given leave by Yudhi-shthira to depart, the rulers returned to their own kingdoms in high spirits, riding on a variety of chariots. 24.50

It was thus that Krishna, that tiger among men of supreme understanding, slew his enemy Jara-sandha with the help of the Pándavas. Having achieved his purpose, O Bhárata, he took his leave from the Dharma King, Pritha and Dráupadi, and also from Subhádra, Bhima-sena, Phálguna and the twins. He bade farewell to Dhaumya and set out for his own city, riding upon that celestial chariot which Yudhi-shthira had given him—that supreme and noiseless vehicle which moved at the speed of mind. Before his departure, the Pándavas, led by Yudhi-shthira, did honor to the indefatigable Krishna by walking around him clockwise. 24.55

After Dévaki's son, the blessed lord Krishna, had left, the Pándavas, who had won a mighty victory and granted protection to those kings, saw the fame of their deed raise their glory to even greater heights. They gave great pleasure, O king, to Dráupadi. That was when the Dharma King became famous for the security he offered his subjects, as he ruled according to all that was consistent with Dharma, pleasure and Wealth. 24.60

25-32

CONQUEST OF THE WORLD

25.1 PĀRTHAḤ PRĀPYA dhanuḥ śreṣṭham,
 akṣayyau ca mah' | ēṣudhī,
 ratham, dhvajam, sabhām c' āiva
 Yudhiṣṭhiram abhāṣata:
 «dhanur, astram, śarā, vīryam, pakṣo, bhūmir, yaśo, balam
 prāptam etan mayā, rājan, duṣ|prāpaṃ yad abhīpsitam.
 tatra kṛtyam aham manye kośasya parivardhanam.
 karam āhārayiṣyāmi rājñaḥ sarvān nr̥p' | ōttama.
 vijayāya prayāsyāmi diśam Dhanada|pālītām,
 tithāḥ, atha muhūrte ca, nakṣatre c' ābhipūjite!»

25.5 Dhanamjaya|vacāḥ śrutvā dharmarājo Yudhiṣṭhiraḥ
 snigdha|gambhīra|nādinyā taṃ girā pratyabhāṣata:
 «svasti|vācy' ārhato viprān prayāhi, Bharata' | rṣabha,
 dur|hr̥dām a|praharṣāya, su|hr̥dām nandanāya ca!
 vijayas te dhruvam Pārtha! priyam kāmam avāpnuhi.»

ity uktaḥ prayayau Pārthaḥ sainyena mahatā vṛtaḥ,
 Agni|dattena divyena rathen' ādbhuta|karmaṇā.
 tath' āiva Bhīmaseno 'pi, Yamau ca puruṣa' | rṣabhau
 sa|sainyāḥ prayayuh sarve dharmarājena pūjitāḥ.
 diśam Dhana|pater iṣṭām ajayat Pākaśāsaniḥ;
 25.10 Bhīmasenas tathā prācīm; Sahadevas tu dakṣiṇām;
 pratīcīm Nakulo rājan diśam vyajayat' āstra|vit.
 Khāṇḍava|prastha|madhya|stho dharmarājo Yudhiṣṭhiraḥ
 āsit paramayā lakṣmyā suhr̥d|gaṇa|vṛtaḥ prabhuḥ.

26.1 DÍŚĀM ABHIJAYAM, brahman, vistaren' ānukīrtaya!
 na hi tṛpyāmi pūrveṣāṃ śṇvānaś caritam mahat!

VAISHAMPÁYANA said:

THE MATCHLESS BOW, inexhaustible two quivers, chariot, banner and assembly hall now in his possession, 25.1
Árjuna said to Yudhi-shthira, “O king, I have everything everybody desires but rarely attains—bow, weapons, arrows, allies, territory, glory and valor. Our next duty is surely to fill our treasury—I shall levy a tribute on all monarchs, greatest of men. With this purpose I shall set out—day, hour and stars propitious—to conquer the North, under the aegis of the god of wealth!”

When Yudhi-shthira had heard his brother’s proposal, he 25.5
replied, his voice both affectionate and serious, “Depart, bull among Bháratas, with the blessings of worthy priests, in pursuit of happiness for our friends and misery for our foes! Victory, O Partha, will certainly be yours! You will achieve all you desire.”

Accompanied by a great army, the Partha set out on the celestial chariot given him by Lord Fire himself. Likewise blessed by Yudhi-shthira, Bhima-sena and the twins, those bulls among men, set forth, each with his own army. Árjuna conquered the North, the land beloved of the lord of riches, Bhima-sena conquered the East, Saha-deva the South, and 25.10
Nákula, that expert in weaponry, the West. Meanwhile, the Dharma King presided over the Khándava Plains, surrounded by all his friends, enjoying supreme prosperity.

JANAM-ÉJAYA said:

O BRAHMIN, tell me all about how they conquered the 26.1
world! I never tire of hearing about my forebears’ great exploits!

VAISAMPĀYANA uvāca:

Dhanamjayasya vakṣyāmi vijayaṃ pūrvam eva te,
yaugapadyena Pārthair hi vijit” ēyaṃ vasuṃ|dharā.

pūrvam Kulinda|viṣaye vaśe cakre mahī|patīn
Dhanamjayō mahā|bāhur nīti|tīvreṇa karmaṇā..
Ānartān, Kālakūṭāṃś ca, Kulindāṃś ca vijitya saḥ,
Sumaṇḍalaṃ ca vijitaṃ kṛtavān saha|sainikam.

26.5 sa tena sahito, rājan, Savya|sācī paraṃ|tapaḥ
vijigye Śākalaṃ dvīpaṃ, Prativindhyaṃ ca pārvatham.
Śākala|dvīpa|vāsāś ca sapta|dvīpeṣu ye nṛpāḥ,
Arjunasya ca sainyais tair vighrahas tumulo ’bhavat.
sa tān api mah”|êṣv|āsān vijigye, Bharata’|rṣabha.
tair eva sahitaḥ sarvaiḥ Prāgyjyotiṣam upādravat.
tatra rājā mahān āsīd Bhagadatto, viśaṃ pate.
ten’ āsīt su|mahad yuddham Pāṇḍavasya mah”|ātmanaḥ.
sa kirātaiś ca, Cīnaiś ca vṛtaḥ Prāgyjyotiṣo ’bhavat,
anyaiś ca bahubhir yodhaiḥ sāgar’|ānūpa|vāsibhiḥ.

26.10 tataḥ sa divasān aṣṭau yodhayitvā Dhanamjayam
prahasann abravīd rājā saṃgrāma|vigata|klamam:
«upapannaṃ, mahā|bāho, tvayi, Kaurava|nandana,
Pākaśāsana|dāyāde vīryam āhava|śobhini.
ahaṃ sakhā mah”|Êndrasya, Śakrād an|avaro raṇe;
na śakṣyāmi ca te, tāta, sthātum pramukhato yudhi.
kim īpsitaṃ, Pāṇḍaveya? brūhi, kiṃ karavāṇi te?
yad vakṣyasi, mahā|bāho, tat kariṣyāmi, putraka.»

VAISHAMPÁYANA said:

The world was subjugated by all the Parthas together. I shall begin by telling you of Árvjuna's conquests:

First the mighty-armed Dhanan·jaya brought the kings of Kulínda under his command, with bold leadership. Having conquered the Anártas, the Kala·kutas and the Kulíndas, the enemy-destroying Árvjuna, the left-handed bowman, invited their vanquished commander to join his army and Sumán·dala was able to help him subjugate the continent of Shákala, 26.5 one of the world's seven, and King Prativíndhya. Prativíndhya was not the only king to dwell on this continent; the battle between them all and Árvjuna's troops was fierce. However, bull among Bháratas, in the end Árvjuna defeated even their greatest archers, and, having brought them into his own army, stormed Prag·jyótisha. There, lord of the world, a powerful king ruled called Bhaga·datta, and the battle between the great-souled Pándava and the latter was tumultuous. Bhaga·datta was supported by the Chinese and a number of barbarian tribes, as well as by numerous other warriors who dwelled along the coast.

When the battle had already lasted eight days, Bhaga·da·tta, 26.10 seeing his opponent still fighting with undiminished energy, smiled and admitted: "I am a friend of Indra, god of gods, and hardly his inferior in battle, yet I cannot defeat you, first among fighters. Mighty-armed Káurava, you blaze with glory as you fight—you are a hero, heir to Indra. Tell me, Pándava, what it is you want. I am at your command, mighty-armed friend!"

ARJUNA uvāca:

«Kurūṇām ṛṣabho rājā Dharma|putro Yudhiṣṭhiraḥ
dharma|jñāḥ, satya|sandhaś ca, yajvā, vipula|dakṣiṇaḥ.
26.15 tasya pārthivatām īpse; karas tasmai pradīyatām.
bhavān pitṛ|sakhā c' āiva, prīyamāṇo may" āpi ca.
tato n' ājñāpayāmi tvām. prīti|pūrvaṃ pradīyatām!»

BHAGADATTA uvāca:

«Kuntī|mātar, yathā me tvam, tathā rājā Yudhiṣṭhiraḥ.
sarvam etat kariṣyāmi. kiṃ c' ānyat karavāṇi te?»

VAISAMPĀYANA uvāca:

27.1 EVAM UKTAḤ pratyuvāca Bhagadattaṃ Dhanamjayah,
«anen' āiva kṛtaṃ sarvaṃ bhaviṣyaty anujānatā.»
taṃ vijitya mahā|bāhuḥ Kuntī|putro Dhanamjayah
prayayāv uttarām tasmād diśaṃ Dhanada|pālītām.
antar|giriṃ ca Kaunteyas, tath" āiva ca bahir|girim,
tath" āiv' ōpagiriṃ c' āiva vijigye puruṣa'|ṛṣabhāḥ.
vijitya parvatān sarvān, ye ca tatra nar'|ādhipāḥ,
tān vaśe sthāpayitvā sa dhanāny ādāya sarvaśaḥ,
27.5 tair eva sahitaḥ sarvair, anurāja ca tān nṛpān,
Ulūka|vāsiṇaṃ, rājan, Bṛhantam upajagmivān,
mr̥daṅga|vara|nādena, ratha|nemi|svanena ca,
hastināṃ ca ninādena kampayan vasudhām imām.
tato Bṛhantas tvarito balena catur|aṅgiṇā
niṣkramya nagarāt tasmād yodhayām āsa Phālgunam.
su|mahān saṃnipāto 'bhūd Dhanamjaya|Bṛhantayoḥ.
na śaśāka Bṛhantas tu soḍhum Pāṇḍava|vikramam.
so 'viśahyatamaṃ matvā Kaunteyaṃ parvat'|ēśvaraḥ
upāvartata durdharṣo ratnāny ādāya sarvaśaḥ.

ÁRJUNA said:

“The bull of the Kurus, Yudhi-shthira, is king; he is Dharma’s righteous son,* whose every word is imbued with truth, whose every sacrificial fee is generous. I desire his universal sovereignty, and tributes to be paid to him! I know you were a friend of my father and are well disposed toward me, too. I do not want to order you—pay tribute as you wish.” 26.15

BHAGA-DATTA said:

“I shall treat King Yudhi-shthira just as you have treated me, son of Kunti. I shall do everything you have asked of me. Is there anything else I may do for you?”

VAISHAMPÁYANA said:

“IF YOU JUST DO as we said, that will be enough,” Dhananjaya replied—and, having subjugated the King of Pragyótisha, Kunti’s mighty-armed son set off once again toward the North, ruled by the Lord of Treasures, conquering various mountain peoples on the way. He brought all the kings who lived in those regions under his command and seized their riches, but then won their affection. They joined Áryjuna when he marched on Ulúka, ruled by a king called Brihánta. The earth trembled from the clamor of elephants, thunder of drums and clatter of chariot wheels. 27.1 27.5

Brihánta quickly came to the defense of his city. The encounter between Áryjuna and his four-divisioned army was fierce! However, the terrible Brihánta was unable to match the Pándava’s valor, and, realizing he would never conquer Kunti’s son, brought out great wealth to lay before him.

27.10 sa tad rājyam avasthāpya Ulūka|sahito yayau,
 Senābindum atho, rājan, rājyād āśu samākṣipat.
 Modāpuram, Vāmadevam, Sudāmānam, Susamkulam,
 Ulūkān uttarāmś c' āiva, tāmś ca rājñāḥ samānayat.
 tatra|sthaḥ puruṣair eva dharma|rājasya śāsanāt
 kirīṭi jitavān, rājan, Deśān Pañca gaṇāms tataḥ.
 sa Devaprastham āsādy, Senābindoḥ puram mahat,
 balena catur|aṅgeṇa niveśam akarot prabhuḥ.

sa taiḥ parivṛtaḥ sarvair Viṣvagaśvam nar'ādhipam
 abhyagacchan mahā|tejāḥ Pauravam puruṣa'rṣabhaḥ.
 27.15 vijitya c' āhave śūrān pārvatīyān mahā|rathān,
 jigāya senayā, rājan, puram Paurava|rakṣitam
 Pauravam yudhi nirjitya, dasyūn parvata|vāsināḥ,
 gaṇān Utsavasamketān ajayat sapta Pāṇḍavaḥ.
 tataḥ Kāśmīrakān vīrān kṣatriyān kṣatriya'rṣabhaḥ,
 vyajaya Lohitaṁ c' āiva maṇḍalair daśabhiḥ saha.
 tatas Trigartāḥ Kaunteyam, Dārvāḥ, Kokanadās tathā
 kṣatriyā bahavo, rājann, upāvantanta sarvaśaḥ.
 Abhisārīm tato ramyāṁ vijigye Kuru|nandanāḥ,
 Uragā|vāsinam c' āiva Rocamānam raṇe 'jayat.

27.20 tataḥ Siṃha|puram ramyam Citrāyudha|surakṣitam
 prāmāthad balam āsthāya Pākaśāsanir āhave.
 tataḥ Suhmāmś ca, Colāmś ca kirīṭi Pāṇḍava'rṣabhaḥ
 sahitaḥ sarva|sainyena prāmāthat Kuru|nandanāḥ.
 tataḥ parama|vikrānto Bāhlīkān Pākaśāsanīḥ
 mahatā parimardena vaśe cakre durāsādān.
 gṛhītvā tu balaṁ saram Phālgunaḥ Pāṇḍu|nandanāḥ
 Daradān saha Kāmbojair ajayat Pākaśāsanīḥ.
 prāguttarām diśam ye ca vasanty āśritya dasyavaḥ,
 nivasanti vane ye ca, tān sarvān ajayat prabhuḥ.

They came to an agreement, and Brihánta helped Á- 27.10
 juná topple Sena·bindu as well as Moda·pura, Vama·deva,
 Sudáman and Susánkula—in fact, all the kings who ruled
 over Ulúka's northern regions soon came under Áryuna's
 command. Graced with a glorious diadem, the Pándava
 received instructions from Yudhi·shthira to stay in Sena·
 bindu's city, Deva·prastha—but he sent his troops out to
 conquer the Five Countries.

In the midst of his soldiers, the glorious bull among men
 then marched upon King Vishvag·ashva Páurava. After van- 27.15
 quishing various warlike mountain peoples, he conquered
 the city ruled by that Páurava, O king, and then subju-
 gated the seven Útsava·sankéta robber tribes who terrorized
 the mountains. The great warrior of warriors proceeded to
 subjugate various heroic Kashmiri princes, and conquered
 Lóhita and ten further provinces. He defeated the Tri·gar-
 tas, the Darvas, the Kókanadas and various other warrior
 peoples who rose up against him. The bull among Kurus
 went on to conquer the delightful city of Abhisári and to
 defeat Rochamána of Úraga in battle.

Using his full might, Indra's son brought the charm- 27.20
 ing city of Sinha·pura under his command, well protected
 by Chitráyudha. The diademed bull of the Pándavas then
 crushed the Suhmas and the Cholas with the might of his
 army, and, supremely courageous, fought ferociously with
 the dangerous Bahlíkas and subjugated them, too. Seizing
 their army, Pandu's great son Phálguna went on to con-
 quer the Dáradas and the Kambójas, and, marching toward
 the northeast, he routed further robber tribes and various
 forest-dwelling peoples.

27.25 Lohān, Paramakāmbōjān, Ṛṣikān uttarān api
sahitāṃs tān, mahā|rāja, vyajayat Pākaśāsaniḥ.
Ṛṣikeṣv api saṃgrāmo babhūv' ātibhayaṃkaraḥ,
Tārakā|maya|saṃkāśaḥ paras tv Ṛṣika|Pārthayoḥ.
sa vijitya tato rājann Ṛṣikān raṇa|mūrdhani,
śuk'|ōdara|samāṃs tatra hayān aṣṭau samānayat,
mayūra|sadṛśān anyān, uttarān aparān api,
javanān, āśu|gāṃś c' āiva kar'|ārthaṃ samupānayat.
sa vinirjitya saṃgrāme Himavantam sa|Niṣkuṭam,
Śveta|parvatam āsādy nyaviśat puruṣa'|rṣabhah.

28.1 SA ŚVETA|PARVATAM vīraḥ samatikramya vīryavān,
deśam Kimpuruṣ'|āvāsam Drumaputreṇa rakṣitam
mahatā saṃnipātena kṣatriy'|ānta|kareṇa ha
ajayat Pāṇḍava|śreṣṭhaḥ, kare c' āinaṃ nyaveśayat.
taṃ jitvā, Hāṭakam nāma deśam Guhyaka|rakṣitam
Pākaśāsaniḥ a|vyagraḥ saha|sainyaḥ samāsadat.
tāṃs tu sāntvena nirjitya Mānasam sara uttamam,
ṛṣi|kulyās tathā sarvā dadarśa Kuru|nandanah.

28.5 saro Mānasam āsādy Hāṭakān abhitaḥ prabhuḥ
gandharva|rakṣitam deśam ajayat Pāṇḍavas tataḥ.
tatra tittiri|kalmāṣān, maṇḍūk'|ākṣān hay'|ōttamān
lebhe sa karam atyantam gandharva|nagarāt tadā.
uttaram Harivarṣam tu sa samāsādy Pāṇḍavaḥ
iyeṣa jetum taṃ deśam Pākaśāsana|nandanah.
tata enaṃ mahā|vīryam mahā|kāyā mahā|balāḥ
dvāra|pālāḥ samāsādy hr̥ṣṭā vacanam abruvan:

He proceeded to defeat the Lohas, the Upper Kambójas 27.25 and the Northern Ríshikas—the battle between the Ríshikas and the Partha in Ríshika country was the most terrifying, as tumultuous as the battle fought over Táraka. Having conquered the Ríshikas in that mighty battle, Áryjuna took from them in tribute eight supremely swift horses, some a parrot's breast in color, others a peacock's plumage, a few even more gorgeous. After his conquest of the Himalayas and the Níshkutas, that bull among men marched to the White Mountain and camped there.

THE VALOROUS Pándava crossed the White Mountain 28.1 and, subjugating the country of the Kímpurushas, guarded by Druma·putra, in a bloody encounter in which many warriors were killed, exacted further tribute from his new subjects. Indra's son coolly proceeded to take the country called Hátaka, protected by demons, and established his army there. Having won the people over with conciliatory diplomacy, he then set his sights upon the magnificent Lake 28.5 Mánasa, and other lakes sacred to holy sages, in an area guarded by the *gandhárvas*.

It was from their city that he received the greatest tribute of all—a throng of perfect horses, speckled like partridges, with eyes like frogs. The Pándava, son of Indra, then marched on toward his next aspiration: the northern region of Hari-varsha. Upon his arrival, however, some fearsome and powerful gatekeepers approached the mighty Áryjuna and addressed him cordially:

«Pārtha, n' êdam tvayā śakyam
puraṃ jetuṃ kathaṃ cana.

upāvartasva, kalyāṇa,

paryāptam idam, Acyuta!

28.10 idam puraṃ yaḥ praviśed, dhruvaṃ sa na bhaven naraḥ.

prīyāmahe tvayā, vīra, paryāpto vijayas tava.

na c' āpi kiṃ cij jetavyam, Arjun', ātra pradṛśyate.

uttarāḥ Kuravo hy ete n' ātra yuddhaṃ pravartate.

praviṣṭo 'pi hi, Kaunteya, n' ēha drakṣyasi kiṃ cana;

na hi mānuṣa|dehena śakyam atr' ābhivikṣitum.

ath' ēha, puruṣa|vyāghra, kiṃ cid anyac cikīrṣasi?

tat prabrūhi! kariṣyāmo vacanāt tava, Bhārata!»

tatas tān abravīd, rājann, Arjunaḥ prahasann iva,

«pārthivatvaṃ cikīrṣāmi dharma|rājasya* dhīmataḥ.

28.15 na pravekṣyāmi vo deśaṃ, viruddhaṃ yadi mānuṣaiḥ.

Yudhiṣṭhirāya yat kiṃ cit kara|paṇyaṃ pradīyatām.»

tato divyāni vastrāṇi, divyāny ābharaṇāni ca,

kṣaum'|ājīnāni divyāni tasya te pradaduḥ karam.

evaṃ sa puruṣa|vyāghro vijitya diśam uttarām,

saṃgrāmān subahūn kṛtvā kṣatriyair, dasyubhis tathā,

sa vinirjitya rājñas tān, kare ca viniveśya tu,

dhanāny ādāya sarvebhyo, ratnāni vividhāni ca,

hayāṃs tittiri|kalmāṣāñ, śuka|patra|nibhān api,

mayūra|sadṛśān anyān, sarvān anila|raṃhasaḥ

28.20 vṛtaḥ su|mahatā, rājan, balena catur|aṅgiṇā

ājagāma punar vīraḥ Śakraprasthaṃ pur'ôttamam.

dharma|rājāya tat Pārtho dhanam sarvaṃ sa|vāhanam

nyavedayad. anujñātas tena rājñā gr̥hān yayau.

“Partha, you will never be able to conquer this city. Return, illustrious Áchyuta, you have met your match here today! Nobody who enters it leaves alive. You have earned our favor, great hero, but you have conquered enough. There is nothing for you here, Ádjuna. The northern Kurus live in this land; no war is possible. Even if you were to enter, son of Kunti, what would you see? Nothing here is visible to human eyes. Yet tell us, tiger among men, if there is something else that you wish to achieve. We will act upon your wishes, O Bhárata!” 28.10

Ádjuna feigned a smile and replied, “I wish to win universal sovereignty for the wise Dharma King. I shall not enter this land, if it is invisible to human eyes. However, I would like you to offer a tribute to Yudhi-shthira.” They duly presented Ádjuna with a tribute of celestial garments, linen, antelope hides and ornaments. 28.15

This was how the tiger among men subjugated those northern regions, after countless battles with both kshatriyas and barbarians. Once he had conquered a ruler and demanded tribute, he would accept the shimmering riches offered, or those great horses, whether they were speckled like partridges, colored like parrot feathers, iridescent like peacocks or fast as the wind. Then, O king, the hero once again returned to Indra-prastha, amid his huge four-thronged army. He presented Yudhi-shthira with the entire treasure he had acquired and his chariot, and, with his brother’s permission, retired to a chamber to rest. 28.20

- 29.1 ETASMINN EVA kāle tu Bhīmaseno 'pi vīryavān
dharma|rājam anujñāpya yayau prācīm diśam prati.
mahatā bala|cakreṇa para|rāṣṭr'|āvamardinā,
hasty|aśva|ratha|pūrṇena, daṁśitena pratāpavān
vr̥to Bharata|śārdūlo dviṣa|choka|vivardhanaḥ
sa gatvā nara|śārdūlaḥ Pāñcālānām puraṁ mahat.
Pāñcālān vividh'|ōpāyaiḥ sāntvayām āsa Pāṇḍavaḥ.
tataḥ sa Gaṇḍakīm śūro, Videhān Bharata'|rṣabhāḥ
vijity' ālpena kālena Daśārṇān ajayat prabhuḥ.
- 29.5 tatra Dāśārṇako rājā Sudharmā loma|harṣaṇaṁ
kṛtavān Bhīmasena mahad yuddhaṁ nir|āyudham.
Bhīmasenas tu tad dṛṣṭvā tasya karma mah'"ātmanaḥ,
adhisenā|patiṁ cakre Sudharmāṇaṁ mahā|balaṁ.
tataḥ prācīm diśam Bhīmo yayau bhīma|parākramaḥ,
sainyena mahatā, rājan, kampayann iva medinīm.
so 'śvamedh'|ēśvaraṁ, rājan, Rocamānaṁ sah' ānujam
jigāya samare vīro balena balinām varaḥ.
sa taṁ nirjitya Kaunteyo n' ātitivreṇa karmaṇā
pūrva|deśaṁ mahā|vīryo vijigye Kuru|nandanaḥ.
- 29.10 tato dakṣiṇaṁ āgamyā Pulinda|nagaraṁ mahat
Sukumāraṁ vaśe cakre, Sumitraṁ ca nar'|ādhipam.
tatas tu dharma|rājasya śāsanād, Bharata'|rṣabhāḥ
Śiśupālaṁ mahā|vīryam abhyagāj, Janamejaya.
Cedi|rājo 'pi tac chrutvā Pāṇḍavasya cikīrṣitam,
upaniṣkramya nagarāt pratyagr̥hṇāt paraṁ|tapaṁ.
tau sametya, mahā|rāja, Kuru|Cedi|vr̥ṣau tadā,
ubhayor ātma|kulayoḥ kauśalyaṁ paryapṛcchatām.
tato nivedya tad rāṣṭraṁ Cedi|rājo, viśāṁ pate,
uvāca Bhīmaṁ prahasana, «kim idaṁ kuruse, 'nagha?»

MEANWHILE, mighty Bhima-sena had obtained the per- 29.1
 mission of the Dharma King to march toward the East. His
 vast, dense army—full of elephants, horses and chariots—
 could annihilate whole kingdoms; the majestic tiger among
 Bháratas caused his enemies more and more misery. He
 first entered the great city of the Panchálas and conciliated
 its people by various means. The bull among men then
 vanquished the Gándakas and the Vidéhas, and quickly
 routed the Dashárnas. There Sudhárman, the king of the 29.5
 Dashárnas, fought Bhima-sena in a hair-raising battle with-
 out weapons; Bhima-sena was so impressed by Sudhárman
 that he made him his supreme general.

Bhima continued eastward with his great army, O king,
 and the earth trembled where he trod. Strongest of the
 strong, he defeated King Rochamána, ruler of Ashva-medha,
 and his son, in a mighty battle, and subjugated his kingdom
 without undue ferocity. Kunti's powerful son proceeded to
 conquer the East before heading south to the great city of 29.10
 the Pulíndas, where he brought the rulers Sukumára and Su-
 mítra under his control. It was on the orders of the Dharma
 King that the bull among Bháratas then marched upon the
 mighty Shishu-pala; when the King of the Chedis heard of
 the Pándava's intentions, he went forth from his city to wel-
 come the enemy-destroying hero. Bulls of each line, Kuru
 and Chedi, went and exchanged pleasantries, inquiring af-
 ter the health of one another's families. Shishu-pala offered
 Bhima his kingdom, lord of the world, and addressed him
 with a smile: "What is your mission, faultless hero?"

- 29.15 tasya Bhīmas tad” ācakhyau dharma|rāja|cikīrṣitam.
sa ca tat pratigṛhy’ āiva tathā cakre nar’ādhīpaḥ.
tato Bhīmas tatra, rājann, uṣtvā tridaśāḥ kṣapāḥ,
sat|kṛtaḥ Śiśupālena yayau sa|bala|vāhanaḥ.
- 30.1 TATAḤ KUMĀRA|VIŚAYE Śreṇimantam ath’ ājayat,
Kosal’ādhīpatiṃ c’ āiva Bṛhadbalam arim|damaḥ.
Ayodhyāyām tu dharmajñam Dīrghaprajñam mahā|balam
ajayat Pāṇḍava|śreṣṭho n’ ātitīvreṇa karmaṇā.
tato Gopālakakṣam ca, s’|ōttamān api Kosalān,
Mallānām adhipaṃ c’ āiva pārthivaṃ c’ ājayat prabhuḥ.
tato Himavataḥ pārsvaṃ samabhyetya Jalodbhavam,
sarvam alpena kālena deśam cakre vaśe balī.
- 30.5 evaṃ bahu|vidhān deśān vijigye Bharata’rṣabhaḥ.
Bhallāṭam abhito jigye Śaktimantaṃ ca parvatam.
Pāṇḍavaḥ su|mahā|vīryo balena balinām varaḥ
sa Kāśi|rājaṃ samare Subāhum a|nivartinam
vaśe cakre mahā|bāhur Bhīmo bhīma|parākramaḥ.
tataḥ Supārśvam abhitas tathā rāja|patiṃ Kratham
yudhyamānam balāt samkhye vijigye Pāṇḍava’rṣabhaḥ.
tato Matsyān mahā|tejā, Maladāmś ca mahā|balān,
an|aghān, a|bhayāmś c’ āiva, Paśubhūmiṃ ca sarvaśaḥ.
nirṇtya ca mahā|bāhur Madadhāraṃ Mahīdharam,
30.10 Somadheyāmś ca nirjitya prayayāv uttar’āmukhaḥ.
Vatsabhūmiṃ ca Kaunteyo vijigye balavān balāt,
Bharganām adhipaṃ c’ āiva, Niṣād’ādhīpatiṃ tathā.
vijigye bhūmi|pālāmś ca Maṇimat|pramukhān bahūn.
tato dakṣiṇa|Mallāmś ca, Bhogavantaṃ ca parvatam

Thereupon Bhima told him of the Dharma King's wish 29.15
to perform the Consecration Sacrifice, and the King of the
Chedis offered all his support. Bhima passed thirty nights
there, great king, receiving Chedi with honor and hospital-
ity, before heading off with his troops and chariots.

NOBLE BHIMA, destroyer of enemies, proceeded to con- 30.1
quer Shrénimat in the land of Kumára and Brihad-bala, the
King of Kósala, and then—without undue bloodshed—
vanquished the righteous, powerful Dirgha-prajna of
Ayódhya. Following these conquests, Gopála-kaksha, the
Northern Kósalas and the sovereign King of Malla all soon
fell to the exalted Pándava. On a slope of the Himalayas,
he approached Jalódbhava, and swiftly brought that whole
region under his command.

That bull among Bháratas conquered many further coun- 30.5
tries, including the land of Bhalláta and its surrounding
mountain Sháktimat, and, strongest of the strong, routed
the fearless Subáhu, King of Kashi,* in a huge battle. He
then defeated Kratha, the King of Supárshva, who fought
with great strength in combat. The Mátsyas, the mighty
Máladas and Pashu-bhumi—all faultless and fearless—fell
under his command.

The mighty-armed hero, turning around, subjugated
Mada-dhara, Mahi-dhara and the Soma-dheyas, and then 30.10
headed north. Through sheer force, Kunti's fearsome son
conquered the land of Vatsa-bhumi and defeated the King
of the Bhargas and the ruler of Nisháda, and brought many
other rulers, including Mánimat, under his sway. The South-
ern Mallas and Mount Bhógavat fell swiftly to Bhima, too,

taras” āiv’ ājayad Bhīmo n’ ātitīvreṇa karmaṇā.
 Śarmakān, Varmakāṃś c’ āiva vyajayat sāntva|pūrvakam.
 Vaidehakaṃ ca rājānaṃ Janakaṃ jagatī|patim
 vijigye puruṣa|vyāghro n’ ātitīvreṇa karmaṇā.
 Śakāṃś ca Barbarāṃś c’ āiva ajayac chadma|pūrvakam.

30.15 Vaideha|sthas tu Kaunteya Indra|parvatam antikāt
 Kirātānām adhipatīn ajayat sapta Pāṇḍavaḥ.

tataḥ Suhmān, Prasuhmāṃś ca sa|pakṣān ativīryavān
 vijitya yudhi Kaunteyo, Māgadhān abhyadhād balī.
 Daṇḍaṃ ca, Daṇḍadhāraṃ ca vijitya pṛthivī|patīn,
 tair eva sahitaḥ sarvair Girivrajam upādravat.
 Jārāsaṃdhiṃ sāntvayitvā, kare ca viniveśya ha,
 tair eva sahito, rājan, Karṇam abhyadravad balī.
 sa kampayann iva mahīm balena catur|aṅgiṇā,
 yuyudhe Pāṇḍava|śreṣṭhaḥ Karṇen’ āmitra|ghātīnā.

30.20 sa Karṇaṃ yudhi nirjitya, vaśe kṛtvā ca, Bhārata,
 tato vijigye balavān rājñāḥ parvata|vāsinaḥ.
 atha Modāgirau c’ āiva rājānaṃ balavattaram
 Pāṇḍavo bāhu|vīryeṇa nijaghāna mahā|mṛdhe.

tataḥ Puṇḍr’|ādhipaṃ vīraṃ Vāsudevaṃ mahā|balam,
 Kauśikī|kaccha|nilayaṃ rājānaṃ ca mah’|āujasam,
 ubhau bala|bhṛtau vīrāv, ubhau tīvra|parākramau,
 nirjity’ ājau, mahā|rāja, Vaṅga|rājam upādravat.
 Samudrasenaṃ nirjitya, Candrasenaṃ ca pāṛthivam,
 Tāmraliptaṃ ca rājānaṃ, Karvaṭ’|ādhipatiṃ tathā,

30.25 Suhmānām adhipaṃ c’ āiva, ye ca sāgara|vāsinaḥ,

without excessive effort, while the Shármakas and Várma-
kas succumbed before his diplomacy. The tiger among men
defeated King Jánaka of Vidéha with relative ease, and em-
ployed trickery to get the best of the Shakas and the bar-
barians in the area. From Vidéha, he sent out his forces to 30.15
conquer the seven kings of the Kirátas, who dwelled around
Mount Indra.

The mighty Kauntéya then defeated the fearsome Suh-
mas and Prasúhmas together with their followers in a great
battle, and set out for Mágadha. On the way, he conquered
the great rulers Danda and Danda-dhara, and, absorbing
their armies into his own, hastened toward Giri-vraja. He
brought Jara-sandha's son under his command by first act-
ing in a conciliatory manner and then demanding tribute.
Accompanied by all the kings he had conquered, the great
Pándava marched on Karna's territory; his four-divisioned 30.20
army seemed to make the earth tremble. He defeated Kar-
na, the enemy-destroyer, in battle, O Bhárata, and brought
him under his command before moving on to subjugate
various mountain chieftains and conquer the mighty King
of Moda-giri in a great contest.

He then vanquished Vasudéva, the heroic King of Pun-
dra, and the formidable King of the Káushiki marshes, both
fierce, brave warriors leading great armies, and marched on
toward the King of Vanga. Samúdra-sena, Chandra-sena,
Tamra-lipta and the King of Kárvata all fell before him, as 30.25
well as the lord of the Suhmas and various rulers dwelling
near the sea. The bull of the Bháratas conquered all the

sarvān mleccha|gaṇāṃś c' āiva vijigye Bharata'rṣabhaḥ.
 evaṃ bahu|vidhān deśān vijitya pavan'ātmajaḥ,
 vasu tebhya upādāya Lauhityam agamad balī.

sa sarvān mleccha|nṛpatīn sāgar'ānūpa|vāsinaḥ
 karam āhārayām āsa, ratnāni vividhāni ca—
 candan'|āguru|vastrāṇi, maṇi|mauktika|kambalam,
 kāñcanam, rajataṃ c' āiva, vidrumaṃ ca mahā|dhanam.
 te koṭi|śata|saṃkhyena Kaunteyaṃ mahatā tadā
 abhyavarṣan mah'"ātmānaṃ dhana|varṣeṇa Pāṇḍavam.

30.30 Indraprastham upāgamyā Bhīmo bhīma|parākramaḥ
 nivedayām āsa tadā dharma|rājāya tad dhanam.

31.1 TATH" ĀIVA Sahadevo 'pi dharma|rājena pūjitaḥ
 mahatyā senayā, rājan, prayayau dakṣiṇām diśam.
 sa Śūrasenān kārtsnyena pūrvam ev' ājayat prabhuḥ,
 Matsya|rājaṃ ca Kauravyo vaśe cakre balād balī.
 adhirāj'|ādhipaṃ c' āiva Dantavakraṃ mahā|balam
 jigāya; kara|daṃ c' āiva kṛtvā rājye nyaveśayat.
 Sukumāraṃ vaśe cakre, Sumitraṃ ca nar'|ādhipam,
 tath" āiv' āpara|Matsyāṃś ca, vyajayat sa Paṭaccarān.

31.5 Niṣāda|bhūmiṃ, Gośṛṅgaṃ parvata|pravaraṃ tathā
 taras" āiv' ājayad dhīmāñ, Śreṇimantaṃ ca pārthivam.
 Navarāṣṭraṃ* ca nirjitya Kuntibhojam upādravat.
 prīti|pūrvam ca tasy' āsau pratijagrāha śāsanam.

tataś Carmaṇvatī|kūle Jambhakasy' ātmajaṃ nṛpaṃ
 dadarśa Vāsudevena śeṣitaṃ pūrva|vairiṇā.
 cakre tena sa saṃgrāmaṃ Sahadevena, Bhārata.
 sa tam ājau vinirjitya dakṣiṇ'|ābhimukho yayau.
 Sekān, apara|Sekāṃś ca vyajayat su|mahā|balaḥ.

barbarian tribes. The mighty Son of the Wind, having triumphed over these many lands and seized treasures from them, advanced toward Lauhítya.

Bhima exacted tribute and riches of many kinds from the barbarian kings of the coast. They showered the great-souled, fearsome Pándava with sandalwood and aloe, woven cloths and fine garments, pearls and gems, coral, silver, gold—a rain of treasure, wealth beyond measure, which he presented to the Dharma King on his return to Indra-prastha. 30.30

SAHA·DEVA, too, honored by the Dharma King, set out toward the South with a great army. The mighty Kaurá-vya first conquered the Shura-senas in their entirety, and forced the King of the Mátsyas to yield to his control. He proceeded to defeat the mighty sovereign Danta-vakra, but, having exacted tribute, left him his kingdom. Likewise Saha-deva conquered Sukumára and Sumíttra, and subjugated the Western Mátsyas and the Patáccaras. The shrewd warrior swiftly vanquished the land of the Nishádas and the lofty mountain Go-shringa, and brought the sovereign Shrénimat under his sway and the New Country, too. He then marched upon King Kunti-bhoja, where he was able to gain command through diplomacy. 31.1 31.5

On the banks of the Charmánvati, he met the son of Jámbhaka, whose life had been spared by the belligerent Vasudéva. The latter entered into combat with Saha-deva, O Bhárata, and was defeated. After this victory, the fearsome Saha-deva headed south, routing the Sekas and the Western Sekas on his way; he demanded tribute and riches

karaṃ tebhya upādāya, ratnāni vividhāni ca,
tatas ten' āiva sahito Narmadām abhito yayau.

31.10 Vind'|Ānuvindāv, Āvantlyau sainya mahatā vṛtau
jigāya samare vīrāv Āśvineyaḥ pratāpavān.
tato ratnāny upādāya puram Bhojakaṭam yayau.
tatra yuddham abhūd, rājan, divasa|dvayam, Acyuta.

sa vijitya durādharṣam Bhīṣmakam Mādri|nandanah,
Kosal'|ādhipatiṃ c' āiva, tathā Veṇā|taṭ'|ādhipam,
Kāntārakāmś ca samare, tathā prāk|Kośālān nṛpān,
Nāṭakeyāmś ca samare, tathā Herambakān yudhi,
Mārudham ca vinirjitya, Ramyagrāmam atho balāt,
Nācīnān, Arbukāmś c' āiva, rājñās c' āiva mahā|balaḥ

31.15 tāṃs tān āṭavikān sarvān ajayat Pāṇḍu|nandanah,
Vātādhipam ca nṛpatiṃ vaśe cakre mahā|balaḥ.
Pulindāmś ca raṇe jivā yayau dakṣiṇataḥ punaḥ.
yuyudhe Pāṇḍya|rājena divasaṃ Nakul'|ānujaḥ.
taṃ jivā sa mahā|bāhuḥ prayayau dakṣiṇā|patham.

guhām āsādayām āsa Kiṣkindhām loka|viśrutām.
tatra vānara|rājābhyām Maindena Dvididenā ca
yuyudhe divasān sapta; na ca tau vikṛtiṃ gatau.
tatas tuṣṭau mah"ātmānau Sahadevāya vānarau
ūcatuś c' āiva saṃhrṣṭau prīti|pūrvam idaṃ vacaḥ:

31.20 «gaccha, Pāṇḍava|śārdūla, ratnāny ādāya sarvaśaḥ.
a|vigṇam astu kāryāya dharmā|rājāya dhīmate!»
tato ratnāny upādāya puriṃ Māhiṣmatīṃ yayau.
tatra Nīlena rājñā sa cakre yuddham nara'|rṣabhaḥ
Pāṇḍavaḥ para|vīra|ghnaḥ Sahadevaḥ pratāpavān.

from them, and set off with his vanquished new subjects to the River Nármada. There the mighty Ashvinéya defeated 31.10 the two heroic rulers of Avánti, Vinda and Anuvinda, who both possessed huge armies. After their offering of various treasures, he departed for the city of Bhoja-kata, where he engaged in a battle that lasted two days.

Nevertheless, Madri's son overpowered the invincible Bhíshmaka, and proceeded to rout the King of Kósala and the King of the Vena banks, as well as the Kantárakas and the kings of the Eastern Kóshalas. He then vanquished the Natakéyas and the Herámbakas in battle, and took the country of Márudha and Ramya-grama by sheer strength. The son of Pandu went on to subdue the kings of Nachína and Árbuka, and the various forest rulers ruling in that part of 31.15 the country. The mighty hero brought King Vatádhipa under his sway, and, defeating the Pulíndas in combat, once again headed southward. On his way, Nákula's brother met the King of Pandya and prevailed over him in a day; he continued to march south.

At the famous Kishkíndha caves, he fought the two monkey kings Mainda and Dvi-vida for seven whole days. However, these two illustrious chiefs were not unsettled by the encounter. Indeed, they seemed delighted with Saha-deva, and addressed him cordially: "Tiger among Pándavas, go 31.20 and take tribute from us all! May nothing obstruct the mission of the wise Dharma King." Saha-deva, mighty Pándava, destroyer of enemy heroes, bull among men, accepted their tribute and set off for the city of Mahíshmati, where he engaged in battle with King Nila.

tato 'sya su|mahad yuddham āsīd bhīru|bhayaṃ|karam,
sainya|kṣaya|karaṃ c' āiva, prāṇānāṃ saṃśay'|āvaham.
cakre tasya hi sāhāyyaṃ bhagavān havya|vāhanaḥ.
tato rathā, hayā, nāgāḥ, puruṣāḥ, kavacāni ca
pradīptāni vyadrśyanta Sahadeva|bale tadā.
31.25 tataḥ su|saṃbhrānta|manā babbhūva Kuru|nandanāḥ.
n' ōttaraṃ prativaktuṃ ca śakto 'bhūj, Janamejaya.

JANAMEJAYA uvāca:

kim|arthaṃ bhagavān Vahniḥ pratyamitro 'bhavad yudhi
Sahadevasya yajñ'|ārthaṃ ghaṭamānasya vai, dvija?

VAIŚAMPĀYANA uvāca:

tatra Māhiṣmatī|vāsī bhagavān havya|vāhanaḥ,
śrūyate hi, gr̥hīto vai purastāt pāradārikah.
Nīlasya rājño duhitā babbhūv' āt'|īva śobhanā
s" āgni|hotram upātiṣṭhad bodhanāya pituḥ sadā.
vyajanair dhūyamāno 'pi tāvat prajvalate na saḥ,
yāvac cāru|puṭ'|āuṣṭhena vāyunā na vidhūyate.
31.30 tataḥ sa bhagavān Agniś cakame tāṃ sudarśanām,
Nīlasya rājñāḥ sarveṣāṃ upanītaś ca so 'bhavat.
tato brāhmaṇa|rūpeṇa ramamāṇo yadṛcchayā
cakame tāṃ varārohāṃ kanyāṃ utpala|locanām.
taṃ tu rājā yathā|śāstram aśāsad dhārmikas tadā.
prajajvāla tataḥ kopād bhagavān havya|vāhanaḥ.
taṃ dr̥ṣṭvā vismito rājā jagāma śirasā 'vanim.
tataḥ kālena tāṃ kanyāṃ tath" āiva hi tadā nṛpaḥ
pradadau vipra|rūpāya Vahnaye śirasā nataḥ.
pratigṛhya ca tāṃ su|bhrūṃ Nīla|rājñāḥ sutāṃ tadā
cakre prasādaṃ bhagavāṃs tasya rājño Vibhāvasuḥ.
31.35 vareṇa cchandayām āsa taṃ nṛpaṃ sv|iṣṭa|kṛttamaḥ.

The battle that ensued was fierce and struck terror into the hearts of the timid. Saha-deva's army was destroyed and even the hero's life seemed in the balance, for Lord Fire lent assistance to his enemy; seeing his army all ablaze—chariots, horses, elephants, soldiers, armor—the great Kuru became increasingly agitated, O Janam-ējaya, unable to riposte. 31.25

JANAM-ÉJAYA said:

Noble lord, the Pándava was fighting to enable a sacrifice—why then was Lord Fire against Saha-deva?

VAISHAMPÁYANA said:

Tradition has it that blessed Lord Fire, during a sojourn in Mahíshmati, was once caught as a paramour. King Nila had a daughter, ravishingly beautiful, who would sit near her father's sacred fire, causing it to blaze up vigorously. That fire, even if fanned, would not blaze into flame until her lovely lips had breathed on it. Blessed Lord Fire, accepted by all in the house of King Nila, desired the lotus-eyed, slender-hipped beauty. One day, in the guise of a brahmin, he spontaneously made love to her. When her father found out, the righteous king punished the brahmin as prescribed by law. However, blessed Lord Fire blazed up furiously. 31.30

Amazed, the king bowed down to touch the earth with his head, and immediately offered the god—still in his brahmin's guise—his daughter. Vibha-vasu, Lord Fire, accepted the fair-browed girl and from then on poured his grace upon the king; when he offered a boon, the delighted king requested that his soldiers might never feel fear. Ever since, any king who has dared attempt to take the city has been burned to cinders. It also so happened, noble Kuru, that 31.35

abhayaṃ ca sa jagrāha sva|sainye vai mahī|patiḥ.
 tataḥ prabhṛti ye ke cid ajñānāt tāṃ purīṃ nṛpāḥ
 jigīṣanti balād, rājāṃs, te dahyante sma Vahninā.
 tasyāṃ puryāṃ tadā c' āiva Māhiṣmatyāṃ, Kur'|ūdvaḥ,
 babhūvur an|atigrāhyā yoṣitaś chandataḥ kila.
 evam Agnir varam prādāt strīṇāṃ a|prativāraṇe;
 svairiṇyas tatra nāryo hi yath"|"êṣṭaṃ pracaranty uta.
 varjayanti* ca rājānas tat puram, Bharata'|rṣabha,
 bhayād Agner, mahā|rāja, tadā prabhṛti sarvadā.

31.40 Sahadevas tu dharm'|ātmā sainyaṃ dṛṣṭvā bhay'|ārditam,
 parītam agninā, rājann, ākampata yath"|"ācalaḥ.
 upaspr̥śya, śucir bhūtvā so 'bravīt Pāvakaṃ tataḥ:

«tvad|artho 'yaṃ samārambhaḥ,
 kṛṣṇa|vartman,* namo 'stu te!
 mukhaṃ tvam asi devānāṃ,
 yajñas tvam asi, Pāvaka!
 pāvanāt Pāvakaś c' āsi, vahanādd Havyavāhanaḥ;
 vedās tvad|artham jātā vai, Jātavedās tato hy asi!
 Citrabhānuḥ, Sureśaś ca, Analas tvam, Vibhāvaso,
 Svargadvāraspr̥śaś c' āsi, Hutāśo, Jvalanaḥ, Sikhī,
 Vaiśvānaras tvam, Piṅgeśaḥ, Plavaṅgo, Bhūritejasah,
 Kumārasūs tvam bhagavān, Rudradharmo, Hiranyakṛt!

31.45 Agnir dadātu me tejo, Vayuḥ prāṇam dadātu me,
 Pṛthivī balam ādadhyāc, chivaṃ c' Āpo dīśantu me!
 apāṃ|garbha, mahā|sattva, Jātavedaḥ, Sureśvara,
 devānāṃ mukham, Agne, tvam—satyena vipunīhi mām!

the women of Mahíshmati became hard to control—Lord Fire fulfilled their wish for independence, and so the fair maidens of the town have roamed freely, satisfying their desires. Kings ever after have avoided that city, O bull among Bháratas, out of fear of Lord Fire.

Seeing his army panic-stricken and ablaze, O king, Sa- 31.40
ha-deva shook like a mountain. He touched water to purify himself and addressed Lord Fire:

“Hail, Black-Tailed fire! It is for your sake that I commenced this task! You are the mouth of the gods, you are the sacrifice! You are the Purifier and the Oblation-bearer and the Creator of the Veda! You are Chitra-bhanu, blazing with light; Surésha, lord of the gods; Svarga-dvara-sprisha, who touches heaven’s gate; Hutásha, who devours the offering; Shikhin, the flame-bearer; Pingésha, lord of the yellow hue; Plavánga, the leaping one; Kumára-su, father of the god of war; Hiránya-krit, creator of gold! You are Ánala, Jválana, Bhuri-tejas, Vibha-vasu, Vaishvánara, Rudra-dharma! May 31.45
Fire give me vital energy; may Breath give me life, may Earth give me strength, may Water give me prosperity! You gave birth to water, purest one, mouth of all deities, Creator of the Vedas—now purify me with truth!

ṛṣibhir, brāhmaṇaiś c' āiva, daivatair, Asurair api
 nityaṃ suhuta yajñeṣu, satyena vipunīhi mām!
 dhūma|ketuḥ śikhī ca tvaṃ, pāpa|h", ānila|saṃbhavaḥ,
 sarva|prāṇiṣu nitya|sthaḥ; satyena vipunīhi mām!
 evaṃ stuto 'si, bhagavan,
 prītena śucinā mayā.
 tuṣṭiṃ, puṣṭiṃ, śrutaṃ c' āiva,
 prītiṃ c' Āgne, prayaccha me!»

31.50 ity evaṃ mantraṃ āgneyaṃ paṭhan yo juhuyād vibhum,
 ṛddhimān satataṃ, dāntaḥ, sarva|pāpaiḥ pramucyate.

SAHADEVA uvāca:

«yajña|vigṇam imaṃ kartuṃ
 n' ārhas tvaṃ, havya|vāhana.»

VAISAMPĀYANA uvāca:

evaṃ uktvā tu Mādreyaḥ, kuśair āstīrya medinīm,
 vidhivat puruṣa|vyāghraḥ Pāvakaṃ pratyupāviśat,
 pramukhe tasya sainyasya bhīt'ōdvignasya, Bhārata.
 na c' āinam atyagād Vahnir, velām iva mah"ōdadhiḥ.
 tam upetya śanair Vahnir uvāca Kuru|nandanam
 Sahadevaṃ nṛṇāṃ devaṃ sāntva|pūrvam idaṃ vacaḥ:
 «uttiṣṭh' ōttiṣṭha, Kauravya! jijñās" ēyaṃ kṛtā mayā.
 31.55 vedmi sarvaṃ abhiprāyaṃ tava, dharma|sutasya ca.
 mayā tu rakṣitavy" ēyaṃ purī, Bharata|sattama,
 yāvad rājño 'sya Nilasya kule vaṃśa|dharā iti.
 īpsitaṃ tu kariṣyāmi manasas tava, Pāṇḍava.»

tata utthāya hrṣṭ'ātmā prāñjaliḥ, śirasā nataḥ,
 pūjayām āsa Mādreyaḥ Pāvakaṃ, Bharata'rṣabha.
 Pāvake vinivṛtte tu Nīlo rāj" ābhyagāt tadā,

Sages, brahmins, deities and *ásuras* pour clarified butter onto you every day and perform the oblations with reverence. Purify me with truth! Smoke is your banner, flames your pennant. You are a child of the wind, eternally present in all creatures, you destroy all sin. Purify me with truth! I have purified myself, Lord, and I praise you joyfully. O Fire, grant me contentment and prosperity, knowledge and happiness!"

He who pours ghee onto the Fire, while reciting these eternal mantras, will ever be prosperous; he who masters his soul will be released from all sins. 31.50

SAHA·DEVA said:

"Noble bearer of the offering, do not obstruct this sacrifice."

VAISHAMPÁYANA said:

Having uttered this prayer, the son of Madri spread *kusha* grass on the ground, and duly sat down at the head of his terrified army, Bhárata, before the Fire. And the Fire, like the ocean that never floods its continents, did not pass over his head but approached him and gently spoke to the noble Kuru, as if to reassure him: "Rise, rise, Kaurávyā. I was only testing you. I know full well the Dharma King's great mission. As long as there are descendants of King Nila, I am bound to protect this city, great Pándava, yet I shall still fulfill your heart's desire!" 31.55

Thereupon Madri's son rose, delighted, and, bowing and joining his hands in respect, worshipped Lord Fire. When the god had withdrawn, King Nila emerged and, upon the Fire's orders, worshipped Saha·deva, tiger among men,

Pāvakasy' ājñayā c' āivam arcayām āsa pārthivah
sat|kāreṇa nara|vyāghraṃ Sahadevaṃ yudhām patim.

31.60 pratigṛhya ca tām pūjām, kare ca viniveśya tam,
Mādrī|sutas tataḥ prāyād vijayī dakṣiṇām diśam.
Traipuraṃ sa vaśe kṛtvā rājānam amit'āujasam,
nijagrāha mahābāhus tarasā Paurav'ēśvaram.

Ākṛtiṃ Kauśik'ācāryaṃ yatnena mahatā tataḥ
vaśe cakre mahā|bāhuḥ, Surāṣṭr'ādhipatiṃ tathā.
Surāṣṭra|viśaya|sthaś ca preṣayām āsa Rukmiṇe
rājñe Bhojakaṭa|sthāya mahā|mātrāya dhīmate
Bhīṣmakāya sa dharm'|ātmā, sākṣād Indra|sakhāya vai.
sa c' āsya pratijagrāha sa|sutaḥ śāsanam tadā
prīti|pūrvam, mahā|rāja, Vāsudevam avekṣya ca.

31.65 tataḥ sa ratnāny ādāya punaḥ prāyād yudhām patiḥ.

tataḥ Śūrpārakaṃ c' āiva, Tālākaṭam ath' āpi ca
vaśe cakre mahā|tejā, Daṇḍakāṃś ca mahā|balaḥ.
sāgara|dvīpa|vāsāṃś ca nṛpatīn mleccha|yonijān,
Niṣādān puruṣ'|ādāṃś ca, Karṇaprāvaraṇān api,
ye ca Kālamukhā nāma nara|rākṣasa|yonayaḥ.
kṛtsnam Kola|giriṃ c' āiva, Surabhīpaṭṭanaṃ tathā,
dvīpaṃ Tāmra'|āhvayaṃ c' āiva, parvataṃ Rāmakaṃ tathā.
Timiṅgilaṃ ca sa nṛpaṃ vaśe kṛtvā mahā|matih
eka|pādāṃś ca puruṣān Keralān vana|vāsiṇaḥ,
31.70 nagarīm Saṃjayantīm ca, Pāṣaṇḍam, Karahāṭakam,
dūtair eva vaśe cakre, karaṃ c' āinān adāpayat.

greatest of warriors. Victorious now, the son of Madri accepted the worship paid him and made the king a tributary. He set off southward, where the glorious King of Tri-pura 31.60 fell under his command, and he swiftly subjugated the ruler of the Páurava kingdom.

However, it took great effort to bring Ákriti under his sway, the King of Suráshtra, preceptor to the Káushikas. It was in Suráshtra that he dispatched an envoy to King Rukmin Bhíshmaká of Bhoja-kata, a wise ruler of great stature and friend of Indra. The monarch and his son, great king, who enjoyed bonds of friendship with Krishna Vasudéva, were happy to accept his decree. Taking their treasures, the 31.65 master of battle set off once again.

The splendid, mighty hero subjugated the Shurpárakas, the Talákatas and the Dándakas, as well as various barbarian kings living on ocean islands, the Nishádas, the cannibals, the Karna-právaranas and the half-human, half-demon Kala-mukhas. He conquered all the peoples in the Kola and Súrabhi-páttana mountains, the island called Tamra and Mount Rámaka. The great-minded hero brought King Timíngila under his command, as well as the one-footed forest tribe known as the Kéralas, but was able to subdue the city 31.70 of Sanjayánti and the countries Pashánda and Kara-hátaka through diplomacy alone, levying a tribute on them all.

Pāṇḍyāṃś ca, Draviḍāṃś c' āiva
 sahitāṃś Coṇḍra|Keralaiḥ,
 Andhrāṃś, Tālvanaṃś c' āiva,
 Kaliṅgān, Uṣṭrakarṇikān,
 Āṭavīm ca purīm ramyāṃ, Yavanānāṃ puram tathā
 dūtair eva vaśe cakre, karaṃ c' āinān adāpayat.
 tataḥ kaccha|gato dhīmān dūtān Mādravati|sutaḥ
 preṣayāṃ āsa, rāj' |ēndra, Paulastyāya mah" |ātmane
 Bibhīṣaṇāya dharm' |ātmā prīti|pūrvam ariṃ|damaḥ.
 sa c' āsya pratijagrāha śāsanam prīti|pūrvakam.
 tac ca kāla|kṛtaṃ dhīmān anvamanyata sa prabhuḥ.

31.75 tataḥ sampreṣayāṃ āsa ratnāni vividhāni ca,
 candan' |āguru|kāṣṭhāni, divyāny ābharaṇāni ca,
 vāsāṃsi ca mah" |ārḥāni, maṇīmś c' āiva mahā|dhanān.
 nyavartata tato dhīmān Sahadevaḥ pratāpavān.

evam nirjitya tarasā śāntvena, vijayena ca,
 kara|dān pārthivān kṛtvā pratyāgacchad ariṃ|damaḥ.
 dharmā|rājāya tat sarvaṃ nivedya, Bharata' |rṣabha,
 kṛta|karmā sukhaṃ, rājann, uvāsa, Janamejaya.

32.1 NAKULASYA TU vakṣyāmi karmāṇi, vijayaṃ tathā,
 Vāsudeva|jitām āśāṃ yath" āsāv ajayat prabhuḥ.
 niryāya* Khāṇḍava|prasthāt prācīm abhito diśam,
 uddiśya matimān prāyān mahatyā senayā saha,
 siṃha|nādena mahatā, yodhānāṃ garjitenā ca,
 ratha|nemi|ninādaiś ca kampayan vasudhām imām.

tato bahu|dhanam, ramyam,
 gav' |āḍhyaṃ, dhana|dhānyavat,
 Kārttikeyasya dayitaṃ
 Rohitakam upādravat.

32.5 tatra yuddhaṃ mahac cāsic chūrain Mattamayūrakaiḥ.

The hero also exacted tribute from the Pandyas, the Tāmils, the Chondras, the Andhras, the Tala·vanas, the Kalín-gas and the Ushtra·kárnikas, as well as the magnificent city of Átavi, the capital of the Greeks, bringing them, too, under his sway with diplomacy. And, king of kings, when the wise enemy-destroying son of Madri arrived at the seashore, he dispatched messengers to great-souled Paulástya Bibhíshana. The righteous and intelligent monarch gladly yielded to his command, considering it all simply another act of Time. He sent the Pándava all sorts of riches, sandalwood and aloe, timber, celestial ornaments, sumptuous garments and priceless jewelry. The majestic Saha·deva then returned to his own city. 31.75

So it was that Saha·deva returned home, having been able through either war or diplomacy to conquer many great rulers, exacting tribute from them all. He presented everything to the Dharma King, O bull among Bháratas, and, his task accomplished, lived happily in his own country.

I SHALL NOW tell you of Nákula's exploits and triumphs, and how the mighty lord conquered the region once subdued by Vasudéva. The wise warrior departed from the Khándava Plains for the West, surrounded by a great army, which shook the earth with the thunder of chariot wheels, roaring lions and bellowing soldiers. 32.1

He first marched upon Róhitaka, that lovely city so dear to the Karttikéyas, teeming with cattle, rich in grain and wealth. There a fierce battle ensued with the Matta·mayúrika champions, following which the splendid Nákula brought all of the desert country under his command, Shairíshaka, rich in corn, and Mahéttha. A great fight broke 32.5

maru|bhūmim ca kārtsnyena, tath” āiva bahu|dhānyakam
 Śairīṣakaṃ, Mahetthaṃ ca vaśe cakre mahā|dyutiḥ,
 Ākrośaṃ c’ āiva rāja|ṛṣim; tena yuddham abhūn mahat.
 tān Daśārṇān sa jītvā ca pratasthe Pāṇḍu|nandanah
 Śībīms, Trigartān, Ambaṣṭhān, Mālavān, pañca|Karpaṭān,
 tathā Madhyamakeyāṃś ca, Vāṭadhānān dvijān atha.

punaś ca parivṛty’ ātha Puṣkar’|āraṇya|vāsinaḥ
 gaṇān Utsavaṣaṃketān vyajayat puruṣa’|ṛṣabhaḥ.
 Sindhu|kūl’|āśritā ye ca Grāmaṇīyā mahā|balāḥ,
 śūdr’|Ābhīra|gaṇās c’ āiva, ye c’ āsṛitya Sarasvatīm
 vartayanti ca ye matsyair, ye ca parvata|vāsinaḥ,
 32.10 kṛtsnaṃ pañca|nadaṃ c’ āiva, tath” āiv’ Āmara|parvaṭam,
 uttara|Jyotiṣaṃ c’ āiva, tathā Divyakaṭaṃ puram,
 Dvārapālaṃ ca tarasā vaśe cakre mahā|dyutiḥ.
 Rāmaṭhān, Hārahūṇāṃś ca, pratīcyās c’ āiva ye nṛpāḥ,
 tān sarvān sa vaśe cakre śāsanād eva Pāṇḍavaḥ.
 tatra|sthaḥ preṣayām āsa Vāsudevāya, Bhārata,
 sa c’ āsya, gata|bhī, rājan, pratijagrāha śāsanam.

tataḥ Śākalam abhyetya Madrāṇāṃ puṭa|bhedanam
 mātulaṃ prīti|pūrveṇa Śalyaṃ cakre vaśe balī.
 sa tena sat|kṛto rājñā, sat|kār’|ārho, viśāṃ pate,
 32.15 ratnāni bhūrīṇy ādāya saṃpratasthe yudhāṃ patiḥ.
 tataḥ sāgara|kukṣi|sthān mlecchān parama|dāruṇān
 Pahlavān, Barbarāṃś c’ āiva, Kirātān, Yavanān, Śākān,
 tato ratnāny upādāya, vaśe kṛtvā ca pārthivān,
 nyavartata Kuru|śreṣṭho Nakulaś citra|mārga|vit.
 karabhāṇāṃ sahasrāṇi kośaṃ tasya mah”|ātmanah
 ūhur daśa, mahā|rāja, kṛcchrād iva mahā|dhanam.
 Indraprastha|gataṃ vīram abhyetya sa Yudhiṣṭhīram
 tato Mādri|sutaḥ śrīmān dhanam tasmai nyavedayat.

out between the royal sage Akrósha and the Pándava. When he had subjugated the Dashárnas, the Shibis, the Tri-gartas, the Ambáshthas, the Málavas, the five Kárpatas, and the Madhyamakéya and Vata-dhana brahmins, the heroic Pándava left that part of the country.

The bull among men turned around and proceeded to subjugate the Útsava-sankéta tribes living in the Púshkara forest and the mighty Gramaníyas dwelling on the banks of the Sindhu, as well as the various serf* clans and Abhíras who lived next to the River Sarásvati. He rapidly brought under his sway various fisher tribes and mountain peoples, as well as the land of the five rivers, the Ámara mountains, Northern Jyótisha, the city of Divya-kata, Dvara-pala, the Rámathas, the Harahúnas and the princes of the West. The Pándava then sent a message from his camp to Vasudéva, a stranger to fear, O king, who submitted to his command. 32.10

He marched on to Shákala, the city of the Madras, and gently encouraged his uncle Shalya to yield to his sway. The greatest of warriors was hospitably received by the king as a deserving guest, lord of the world, and accepted rich gifts from him before parting. He then subjugated the exceedingly dangerous barbarian tribes dwelling near the gulf, as well as the Páhlavas, the Bárbaras, the Kirátas, the Shakas and the Greeks, and exacted tributes from them all. The great Kuru then turned back, heading along secret paths that he alone knew. It is said that the wealth that great-souled Nákula brought home was so great, noble king, that ten thousand camels had difficulty carrying it all. The glorious son of Madri returned to Yudhi-shthira, the hero of Indra-prastha, and presented him with his immense treasure. 32.15

evaṃ vijigye Nakulo díśaṃ Varuṇa|pālitām
pratīcīṃ Vāsudevena nirjitām, Bharata'rṣabhaḥ.

It was thus that Nákula subjugated the West, bull among Bháratas, protected by the god Váruna, which Vasudéva himself had once conquered.

33–35

THE ROYAL CONSECRATION SACRIFICE

- 33.1 **R**AKṢAṆĀD DHARMA|RĀJASYA, satyasya paripālanāt,
 śatrūṇām kṣapaṇāc c' âiva sva|karma|niratāḥ prajāḥ.
 balinām samyag âdānād, dharmataś c' ânuśāsanāt
 nikāma|varṣī parjanyaḥ, sphīto janapado 'bhavat.
 sarv'ārambhāḥ su|pravṛttā: go|rakṣā, karṣaṇam, vaṇik;
 viśeṣāt sarvam ev' âitat saṃjajñe rāja|karmaṇaḥ.
 dasyubhyo, vañcakebhyo vā, rājan, prati parasparam,
 rāja|vallabhataś c' âiva, n' âśrūyanta mṛṣā girah.
- 33.5 avarṣam c', âtivarṣam ca, vyādhi|pāvaka|mūrchanam—
 sarvam etat tadā n' âsīd dharmā|nitye Yudhiṣṭhire.
 priyaṃ kartum, upasthātuṃ, bali|karma svabhāva|jam
 abhihartuṃ nrpā jagmur, n' ânyaiḥ kāryaiḥ kathaṃ cana.
 dharmyair dhan'āgamais tasya vavṛdhe nicayo mahān,
 kartuṃ yasya na śakyeta kṣayo varṣa|śatair api.
 sva|kośasya parimāṇam, koṣṭhasya ca mahī|patiḥ
 vijñāya rājā Kaunteyo yajñāy' âiva mano dadhe.
 suhṛdaś c' âiva ye sarve pṛthak ca sahitā bruvan,
 «yajña|kālas tava, vibho! kriyatām atra sāmpratam!»
- 33.10 ath' âivaṃ bruvatām eva teṣām abhyāyayau Hariḥ—
 ṛṣiḥ purāṇo, ved'ātmā, dṛśyaś c' âiva vijānatām,
 jagatas tasthuṣām śreṣṭhaḥ, prabhavaś c', âpyayaś ca ha,
 bhūta|bhavya|bhavan|nāthaḥ, Keśavaḥ, Keśi|sūdanaḥ,
 prākāraḥ sarva|Vṛṣṇinām, āpatsv abhaya|do 'ri|hā—
 bal'ādhikāre nikṣīpya samyag Ānakadundubhim,
 ucc'āvacam upādāya dharmā|rājāya Mādhavaḥ
 dhan'āugham puruṣa|vyāghro balena mahatā vṛtaḥ.

VAISHAMPÁYANA said:

THE DHARMA KING's protection of his subjects, fostering of truth, subjugation of his enemies, just collection of revenues and righteous leadership gave rise to a happy kingdom where the people enjoyed carrying out their duties. The monsoon poured down its rains and the land flourished. All affairs prospered, particularly cattle-rearing, husbandry and trade, as a result above all of the king's fair rule. Untruthful words were unheard of among robbers, cheats and the king's favorites toward each other. There were no droughts or floods, plagues, fires or violence—all because of Yudhi-shthira's devotion to dharma. 33.1 33.5

Kings approached him spontaneously, not in aggression, but to please, to offer reverence and tribute, and the wealth in the king's coffers grew so great that he would not have been able to spend it in a hundred years. Contemplating the size of his treasury and his granary, the Kauntéya once again turned his mind toward the sacrifice. All his friends—together and individually—kept pressing him, “The time for the sacrifice is ripe, my lord. You should act now!”

As they were speaking in this fashion, Krishna arrived: this ancient sage and soul of the Vedas, ultimate origin and dissolution of all creatures, visible only to the percipient, lord of the past, present and future, slayer of Keshin, bulwark of all Vrishnis and enemy-destroying refuge in times of distress. Tiger among men, Mádhava had appointed Ánaka-dúndubhi in charge of his army, and surrounded by his troops brought vast treasures of every description to the Dharma King. 33.10

taṃ dhan'āuḡham a|paryantaṃ, ratna|sāgaram a|kṣayam
 nādayan ratha|ḡhoṣeṇa praviveśa pur'ōttamam;
 33.15 pūrṇam āpūrayaṃs teṣāṃ dviṣac|chok'āvaho 'bhavat.
 a|sūryam iva sūryeṇa, nivātam iva vāyunā,
 Kṛṣṇena samupetena jahṛṣe Bhāratam puram.
 taṃ mud" ābhisamāgamya, sat|kṛtya ca yathā|vidhi,
 sa prṣtvā kuśalam c' āiva sukh'āsīnam Yudhiṣṭhirah,
 Dhaumya|Dvaipāyana|mukhair ṛtvigbhiḥ puruṣa'rṣabhaḥ,
 Bhīm'Ārjuna|yamaiś c' āiva sahitaḥ Kṛṣṇam abravīt:

YUDHIṢṬHIRA uvāca:

«tvat|kṛte pṛthivī sarvā mad|vaśe, Kṛṣṇa, vartate.
 dhanam ca bahu, Vārṣṇeya, tvat|prasādād upārjitam.
 so 'ham icchāmi tat sarvaṃ vidhivad, Devakī|suta,
 upayoktum dvij'āḡgryeṣu, havya|vāhe ca, Mādhava.
 33.20 tad aham yaṣṭum icchāmi, Dāśārha, sahitaḥ tvayā,
 anujaiś ca. mahā|bāho, tan m" ānujñātum arhasi!
 sa dīkṣāpaya, Govinda, tvam ātmānam, mahā|bhuja!
 tvay' īṣṭavati, Dāśārha, vipāpmā bhavitā hy aham.
 mām v" āpy abhyanujānīhi, sah' āibhir anujair, vibho.
 anujñātas tvayā, Kṛṣṇa, prāpnuyāṃ kratum uttamam.»

VAIŚAMPĀYANA uvāca:

taṃ Kṛṣṇaḥ pratyuvāc' ēdam bah' ūktvā guṇa|vistaram:
 «tvam eva, rāja|śārdūla, samrāḍ arho mahā|kratum!
 samprāpnuhi! tvayā prāpte kṛta|kṛtyās tato vayam.
 yajasv' ābhīpsitam yajñam, mayi śreyasy avasthite!

Bearing that infinite, undecaying ocean of riches, he made his entrance into the city in a roar of chariot wheels, which brought grief to the hearts of his enemies. The city of the Bháratas rejoiced at his arrival, just as a dark region rejoices at the arrival of the sun, or a windless region the arrival of a breeze. Yudhi-shthira joyously approached him and welcomed him with suitable hospitality. When they had exchanged courtesies and Krishna was comfortably seated, the king, in the company of Bhima, Árjuna and the twins, and Dhaumya, Dvaipáyana and other priests, addressed Krishna: 33.15

YUDHI-SHTHIRA said:

“Krishna, I owe it to you that the world is now under my command; by your grace, great Vrishni, I have amassed vast wealth. It now seems appropriate, son of Dévaki, to use it for the greater glory of eminent brahmins and the sacrificial fire. Dashárha, I wish to perform the ceremony along with you and my brothers. Mighty-armed hero, pray grant me permission! Govínda of splendid arms, prepare yourself to sacrifice! If you perform it, I shall be cleansed of all wrongdoing—or allow me to perform the ceremony with my brothers, noble lord. Under your aegis, Krishna, I may perform the ultimate rite.” 33.20

VAISHAMPÁYANA said:

First praising the king's many virtues, Krishna replied, “Tiger among men, you alone are a sovereign worthy of this great ceremony. Go ahead! It will enable all of us to fulfill our duties. Perform the desired sacrifice while I stand

niyunkṣva tvam ca mām kṛtye, sarvaṃ kart” āsmi te vacaḥ.»

YUDHIṢṬHIRA uvāca:

33.25 «sa|phalaḥ, Kṛṣṇa, saṃkalpaḥ, siddhiś ca niyatā mama,
yasya me tvam, Hṛṣīkeśa, yath”|ēpsitam upasthitaḥ.»

VAISAMPĀYANA uvāca:

anujñātas tu Kṛṣṇena Pāṇḍavo bhrātṛbhiḥ saha
ījitum rāja|sūyena sādhanāny upacakrame.
tatas tv ājñāpayām āsa Pāṇḍavo ’ri|nibarhaṇaḥ
Sahadevaṃ yudhām śreṣṭhaṃ, mantriṇaś c’ āiva sarvaśaḥ:
«asmin kratau yath”|ōktāni yajñ”|āṅgāni dvijātibhiḥ,
tath” ōpakaraṇaṃ sarvaṃ, maṅgalāni ca sarvaśaḥ,
adhiyajñāṃś ca saṃbhārān Dhaumy’|ōktān kṣipram eva hi
samānayantu puruṣā yathā|yogaṃ, yathā|kramam.
33.30 Indraseno, Viśokaś ca, Pūruś c’, Ārjuna|sārathiḥ
ann’|ādy|āharaṇe yuktāḥ santu mat|priya|kāmyayā.
sarva|kāmāś ca kāryantām rasa|gandha|samanvitāḥ,
mano|ratha|prīti|karā dvijānām, Kuru|sattama.»

tad|vākya|samakālaṃ tu kṛtaṃ sarvaṃ avedayat
Sahadevo yudhām śreṣṭho dharma|rāje Yudhiṣṭhire.
tato Dvaipāyano, rājann, ṛtvijaḥ samupānayat,
vedān iva mahā|bhāgān sākṣān mūrtimato, dvijān.
svayaṃ brahmatvam akarot tasya Satyavati|sutaḥ.
Dhanaṃjayānām ṛṣabhaḥ Susāmā sāmā|go ’bhavat.
33.35 Yājñavalkyo babhūv’ ātha brahmiṣṭho ’dhvaryu|sattamaḥ,
Pailo hotā, Vasoh putro, Dhaumyena sahito ’bhavat.
eteṣāṃ putra|vargāś ca, śiṣyāś ca, Bharata’|ṛṣabha,

by! Employ me in some way, I shall do whatever you wish of me.”

YUDHI-SHTHIRA said:

“My resolve, Krishna, will bear fruit. With your support, 33.25
Hrishi-kesha, success is guaranteed.”

VAISHAMPÁYANA said:

It was thus with Krishna’s blessing that the Pándava and his brothers started to prepare for the Royal Consecration Sacrifice. The slayer of enemies Yudhi-shthira issued a command to Saha-deva—best of warriors—and his ministers: “May all the materials the brahmins prescribe for this sacrifice, and all the ingredients and auspicious articles prescribed by Dhaumya, be brought here quickly. Should In- 33.30
dra-sena, Vishóka and Puru, Árjuna’s charioteer, wish to please me, they will have the task of procuring the appropriate foodstuffs; may delicacies of all sorts be fetched, rich in flavor and fragrance, which will please and delight the brahmins, noble Kuru.”

He had hardly spoken when Saha-deva, best among warriors, announced to the Dharma King that his wishes had been fulfilled. Whereupon Dvaipáyana, O king, assembled the various priests; eminent brahmins, they were almost the Vedas incarnate. Sátyavati’s son became the *brahmán** priest of the sacrifice, while Susáman, bull among Dhanan-jayas, assumed the office of the chanter of the *saman* hymns. Yajna- 33.35
válkya, most illustrious of brahmins, became the *adhváryu* priest, while Paila, son of Vasu, took on the responsibilities of the *hotar* priest, assisted by Dhaumya. They were accompanied by their sons and pupils, bull among Bháratas,

babhūvur hotra|gāḥ sarve veda|ved'|āṅga|pāra|gāḥ.

te vācayitvā puṇy'|āham, ūhayitvā ca taṁ vidhim,
śāstr'|ōktaṁ pūjayām āsus tad deva|yajanaṁ mahat.
tatra cakrur anujñātāḥ śaraṇāny uta śilpinaḥ,
gandhavanti, viśālāni, veśmān' īva div'|aukasām.

tata ājñāpayām āsa sa rājā rāja|sattamaḥ
Sahadevaṁ tadā sadyo mantriṇaṁ puruṣa'|rṣabhaḥ:

33.40 «āmantraṇ'|ārthaṁ dūtāṁs tvam
preṣayasv' āśu|gān drutam.»

upaśrutya vaco rājñah

sa dūtān prāhiṇot tadā:

«āmantrayadhvaṁ rāṣṭreṣu brāhmaṇān, bhūmipān atha,
viśas ca mānyañ, śūdrāṁś ca sarvān ānaya!' ēti» ca.

samājñaptās tato dūtāḥ Pāṇḍaveyasya śāsanāt
āmantrayām babhūvuś ca, ānayaṁś c' āparān drutam,
tathā parān api narān ātmanaḥ śighra|gāminah.
tatas te tu yathā|kālaṁ Kuntī|putraṁ Yudhiṣṭhiram
dikṣayām cakrire viprā rāja|sūyāya, Bhārata.

33.45 dikṣitaḥ sa tu dharm'|ātmā dharma|rājo Yudhiṣṭhirah
jagāma yajñ'|āyatanam vṛto vipraiḥ sahasraśah,
bhrātṛbhir, jñātibhiś c' āiva, suhṛdbhiḥ, sacivais tathā,
kṣatriyaiś ca, manuṣy'|ēndra, nānā|deśa|samāgataiḥ
amātyaiś ca nara|śreṣṭho, Dharmo vighrahavān iva.

ājagmur brāhmaṇās tatra viṣayebhyas tatas tataḥ,
sarva|vidyāsu niṣṇātā, veda|ved'|āṅga|pāra|gāḥ.
teṣāṁ āvasathāṁś cakrur dharmarājasya śāsanāt,
bahv|ann'|ācchādanaḥ yuktān, sa|gaṇānām pṛthak pṛthak,
sarva'|rtu|guṇa|saṁpannāñ, śilpino 'tha sahasraśah.
teṣu te nyavasan, rājan, brāhmaṇā nrpa|sat|kṛtāḥ

all masters of the Veda and the Branches of the Veda, as acolytes.

When they had intoned the hymn for the Blessing of the Day and set forth all that was necessary for the ritual, they worshipped the sacred offering ground, as prescribed by the texts. Skillful builders were summoned, who proceeded to construct spacious and perfumed shelters, like temples of the gods.

The eminent king then commanded his chief adviser Sa-ha-deva: "Send heralds out across the land to invite everyone 33.40 to the sacrifice." The great warrior acted instantly on the king's words, instructing messengers to invite brahmins and landowners, commoners and respectable serfs from across the land.

The messengers acted upon the Pándava's command and spread the message far and wide, soon returning with many friends and strangers. Then, O Bhárata, at the appropriate moment, the brahmins performed the initial inauguration ceremonies for the Dharma King. Upon which the righteous-spirited Yudhi-shthira proceeded to the sacrificial terrain like Dharma himself incarnate, in the company of thousands of brahmins, his brothers, relatives, friends, 33.45 counselors, kshatriyas and ministers from many lands.

Brahmins versed in all branches of knowledge arrived from every realm, masters of the Vedas and the Branches of the Veda. On the orders of the Dharma King, thousands of skilled craftsmen built dwellings for each of the guests, and for their attendants, too, which were filled with rich food and clothes, and the fruits of every season. And, O king, the brahmins resided in those dwellings, duly entertained

kathayantaḥ kathā bahvīḥ, paśyanto naṭa|nartakān.
bhuñjatām c' āiva viprāṇām, vadatām ca mahā|svanaḥ
anīśam śrūyate tatra muditānām mah"ātmanām.

33.50 «dīyatām! dīyatām!» eṣām, «bhujyatām! bhujyatām! iti»
evaṃ|prakārāḥ saṃjalpāḥ śrūyante sm' ātra nityaśaḥ.
gavām śata|sahasrāṇi, śayanānām ca, Bhārata,
rukmasya, yoṣitām c' āiva dharma|rājaḥ pṛthag dadau.

prāvartat' āivaṃ yajñāḥ sa Pāṇḍavasya mah"ātmanah,
pṛthivyām eka|vīrasya, Śakrasy' ēva tri|viṣṭape.
tato Yudhiṣṭhiro rājā preṣayām āsa Pāṇḍavam
Nakulaṃ Hāstinapuraṃ Bhīṣmāya, Bharata'rṣabha,
Droṇāya, Dhṛtarāṣṭrāya, Vidurāya, Kṛpāya ca,
bhrātṛṇām c' āiva sarveṣām ye 'nuraktā Yudhiṣṭhire.

34.1 SA GATVĀ HĀSTINAPURAM Nakulaḥ samitiṃ|jayah
Bhīṣmam āmantrayām cakre, Dhṛtarāṣṭraṃ ca Pāṇḍavaḥ.
sat|krty' āmantritās tena ācārya|pramukhās tataḥ
prayayuh pṛta|manaso yajñam brahma|puraḥsarāḥ.
saṃśrutyā dharma|rājasya yajñam yajña|vidas tadā
anye ca śataśas tuṣṭair manobhir, Bharata'rṣabha,
draṣṭu|kāmāḥ sabhām c' āiva dharma|rājaṃ ca Pāṇḍavam
digbhyaḥ sarve samāpetuh kṣatriyās tatra, Bhārata,
34.5 samupādāya ratnāni vividhāni, mahānti ca.

by Yudhi-shthira, telling stories and watching performances of dance and drama. When the priests were feasting and talking, a great clamor could be heard from the quarters of those great-souled revelers, with no intermission. "Give, 33.50 give!" and "Feast, feast!" were the exchanges that echoed everywhere. O Bhárata, the Dharma King gave each of those brahmins thousands of cows, beds, women and gold coins.

So began the great sacrifice of the great-souled Pándava Yudhi-shthira, the one hero on earth, as began Shakra's sacrifice in heaven. Bull among Bháratas, King Yudhi-shthira then sent Nákula Pándava to Hástina-pura,* to invite Bhishma, Drona, Dhrita-rashtra, Vídura and Kripa, and whichever brothers had affection for the Dharma King.

NÁKULA, SON of Pandu, victorious in assemblies, went to 34.1 Hástina-pura and formally invited Dhrita-rashtra and Bhishma. Accepting his cordial invitation, they both set off, preceded by their brahmins and preceptors, delighted at the thought of the sacrifice. Hundreds of other kshatriyas, O Bhárata, familiar with the ways of sacrifices and eager to see the Great Hall and the Dharma King, also set off in great spirits from every corner of the world when they heard of the ceremony. They brought great riches of many kinds. 34.5

Dhṛtarāṣṭraś ca, Bhīṣmaś ca, Viduraś ca mahā|matiḥ,
Duryodhana|purogāś ca bhrātaraḥ sarva eva te,
Gāndhāra|rājaḥ Subalaḥ, Śakuniś ca mahā|balaḥ,
Acalo, Vṛṣakaś c' āiva, Karṇaś ca rathināṃ varaḥ,
tathā Śalyaś ca balavān, Bāhlikaś ca mahā|balaḥ,
Somadatto 'tha Kauravyo, Bhūrir, Bhūriśravāḥ, Śalaḥ,
Aśvatthāmā, Kṛpo, Droṇaḥ, Saindhavaś ca, Jayadrathaḥ,
Yajñasenaḥ* sa|putraś ca, Śālvaś ca vasudh"|ādhipaḥ.

Prāgjyotiṣaś ca nṛpatir, Bhagadatto mahā|rathaḥ,
34.10 sa tu sarvaiḥ saha mlecchaiḥ sāgar'|ānūpa|vāsibhiḥ,
pārvatīyāś ca rājāno, rājā c' āiva Bṛhadbalaḥ,
Pauṇḍrako, Vāsudevaś ca, Vaṅgaḥ, Kāliṅgakaś tathā,
Ākarṣāḥ, Kuntalāś c' āiva, Mālavāś c', Āndhrakāś tathā,
Draviḍaḥ, Siṃhalāś c' āiva, rājā Kāśmīrakaś tathā,
Kuntibhojo mahā|tejāḥ, pāṛthivo Gaura|vāhanaḥ,
Bāhlikāś c' āpare śūrā, rājānaḥ sarva eva te,
Virāṭaḥ saha putrābhyāṃ, Māvellaś ca mahā|balaḥ,
rājāno, rāja|putraś ca nānā|janapad'|eśvaraḥ.

Dhrita-rashtra, Bhima, the wise Vídura and all the brothers, with Duryódhana in front, were all welcomed and honored, as were Súbala, the King of the Gandháras, the mighty Shákuni, Áchala, Vríshaka, Karna—best of charioteers—powerful Shalya, mighty Báhlika, Soma-datta, Bhuri Kaurá-vya, Bhuri-shravas, Shala, Ashvattháman, Kripa, Drona, Jayad-ratha Sáindhava, Shalva and Yajna-sena, accompanied by his sons.

The warrior Bhaga-datta, King of Prag-jyótisha, was there, who came with a host of barbarian tribes who dwelled on 34.10 the coast; as were various mountain chieftains, and Brihad-bala, Vasudéva of Pundra, the rulers of Vanga and Kalínga, Akárhsha, Kúntala, Málava, Ándhraka, the Drávidas, the Sí-nhalas, the King of Kashmir, Kunti-bhoja of great vigor, Gaura-váhana, Viráta with his two sons, the mighty Mavé-lla and the kings and princes of many distant countries.

- Śisupālo mahā|vīryaḥ saha putreṇa, Bhārata,
34.15 āgacchat Pāṇḍaveyasya yajñam samara|durmadaḥ.
Rāmaś c' āiv', Āniruddhaś ca, Kaṅkaś ca saha|Sāraṇaḥ,
Gada|Pradyumna|Sāmbāś ca, Cārudeṣṇaś ca vīryavān,
Ulmuko, Niśaṭhaś c' āiva, vīraś c' Āṅgāvahas tathā,
Vṛṣṇayo nikhilāś c' ānye samājagmur mahā|rathāḥ.
ete c' ānye ca bahavo rājāno madhya|deśa|jāḥ
ājagmuḥ Pāṇḍu|putrasya rāja|sūyaṁ mahā|kratum.
dadus teṣāṁ āvasathān dharma|rājasya śāsanāt
bahu|bhakṣy'|ānvitān, rājan, dīrghikā|vṛkṣa|śobhitān.
tathā Dharm'|ātmajaḥ pūjāṁ cakre teṣāṁ mah'"|ātmanām.
34.20 sat|kṛtāś ca yath'"|ōddiṣṭān jagmur āvasathān nṛpāḥ,
Kailāsa|śikhara|prakhyān, manojñān, dravya|bhūṣitān,
sarvataḥ saṁvṛtān uccaiḥ prākāraiḥ sukṛtaiḥ, sitaiḥ,
suvarṇa|jāla|saṁvītān, maṇi|kuṭṭima|śobhitān,
sukh'|ārohaṇa|sopānān, mah'"|āsana|paricchadān,
srag|dāma|samavacchannān, uttam'|āguru|gandhināḥ,
haṁs'|ēndu|varṇa|sadṛśān, āyojana|sudarśanān,
a|saṁbādhān, sama|dvārān, yutān ucc'|āvacair guṇaiḥ,
bahu|dhātu|nibaddh'|āṅgān, Himavac|chikharān iva.
viśrāntāś te tato 'paśyan bhūmi|pā bhūri|dakṣiṇam,
34.25 vṛtaṁ sadasyair bahubhir, dharma|rājaṁ Yudhiṣṭhīram.
tat sadaḥ pāṛthivaiḥ kīrṇam, brāhmaṇaiś ca mah'|rṣibhiḥ,
bhrājate sma tadā, rājan, nāka|prṣṭham iv' āmaraiḥ.

The valiant Shishu-pala, ruthless in battle, came with his son to the Royal Consecration Sacrifice, as did Rama, Anirúddha, Kanka, Sárana, Gada, Pradyúmna, Samba, mighty Cháru-deshna, Úlmuka, Níshatha, heroic Angávaha, all the other fearsome Vrishnis and many kings from the Middle Country. Upon the Dharma King's orders, pavilions were provided for them all, filled with rich delicacies and adorned with trees and pools. Dharma's son paid reverence to all his great-souled guests as prescribed by rule, after which the guests retired to their lodgings.

Those pavilions were as tall as Mount Kailása's peak and captivating to behold; decorated with furniture and surrounded by high, magnificent walls; illuminated by golden lattice windows and inlaid with pavements of jewels; graced with lovely stairs and covered with splendid carpets; filled with garlands and wreaths exuding the wonderful scent of aloe. They were as white as the moon, or a swan, radiant even from a league's distance, spacious, accessible through richly decorated doors. Those dwellings were fashioned with many metals and sparkled like the peaks of the Himalayas; crowded with princes and great sages they shone, O king, like the vault of heaven where the immortals cluster. When the visiting rulers had rested, they came to look upon Yudhishtira, always generous with his sacrificial gifts, surrounded by his many onlookers, as the Dharma King.

35.1 PĪTĀ|MAHAṃ gurum c' āiva pratyudgamya Yudhiṣṭhiraḥ,
 abhivādyā tato, rājann, idaṃ vacanam abravīt
 Bhīṣmaṃ, Droṇaṃ, Kṛpaṃ, Drauṇiṃ,
 Duryodhana|Viviṃśatī:
 «asmin yajñe bhavanto mām
 anugrṇantu sarvaśaḥ.

idaṃ vaḥ su|mahac c' āiva yad ih' āsti dhanam mama.
 praṇayantu bhavanto mām yath"lêṣṭam abhimantritāḥ.»

evam uktvā sa tān sarvān dīkṣitaḥ Pāṇḍav'āgrajaḥ
 yuyoja ha yathā|yogam adhikāreṣv an|antaram.

35.5 bhakṣya|bhojy'ādihikāreṣu Duḥśāsanam ayojayat;
 parigrahe brāhmaṇānām Aśvatthāmānam uktavān.
 rājñam tu pratipūj'ārthaṃ Saṃjayaṃ sa nyayojayat;
 kṛt'ākṛta|parijñāne Bhīṣma|Droṇau mahā|matī,
 hiraṇyasya, suvarṇasya, ratnānām c' ānvavekṣaṇe,
 dakṣiṇānām ca vai dāne Kṛpaṃ rājā nyayojayat.
 tath" ānyān puruṣa|vyāghrāṃs tasmimś tasmīn nyayojayat.
 Bāhliko, Dhṛtarāṣṭraś ca, Somadatto, Jayadrathaḥ,
 Nakulena samānītāḥ svāmivat tatra remire.

kṣatā vyayakaras tv āsīd Viduraḥ sarva|dharma|vit;
 Duryodhanas tv arhaṇāni pratijagrāha sarvaśaḥ.

35.10 caraṇa|kṣālāne Kṛṣṇo brāhmaṇānām svayaṃ hy abhūt
 sarva|loka|samāvṛttaḥ, pipriṣuḥ phalam uttamam.
 draṣṭu|kāmaḥ sabhām c' āiva, dharma|rājaṃ Yudhiṣṭhiraṃ,
 na kaś cid āharat tatra sahasr'āvaraṃ arhaṇam,
 ratnaiś ca bahubhis tatra dharma|rājaṃ avardhayat.
 «kathaṃ nu mama Kauravyo ratna|dānaiḥ samāpnuyāt

YUDHI-SHTHIRA rose to greet his grandfather and his teacher, and then addressed Bhima, Drona, Kripa, Ashvattháman, Duryódhana and Vivínshati: “I beg your assistance in the performance of this sacrifice. This great treasure here is yours. Consult with one another and then serve me in whatever way you wish.” 35.1

When Pandu’s eldest son—inaugurated into the sacrifice—had spoken, he appointed each of them to an appropriate office without delay. He assigned Duhshásana the task of looking after the food and other such delights, and charged Ashvattháman with the duty of receiving the brahmins. He ordered Sánjaya to welcome the kings hospitably, and the great-minded Bhishma and Drona to check on what still needed doing. The king assigned Kripa the duty of looking after the gold and gems, and also the distribution of sacrificial gifts. As for the other tigers among men, Yudhi-shthira appointed them all sorts of different tasks. Escorted by Nákula, Báhlíka, Dhrita-rashtra, Soma-datta and Jayad-ratha strolled about enjoying themselves, as if they were the masters of the sacrifice. 35.5

The steward Vídura, conversant with every duty, was charged with giving people their wages, and Duryódhana was asked to receive gifts and tributes. That focal point of all worlds, Krishna, charged himself with the task of washing the brahmins’ feet; this was his contribution to this excellent sacrifice. Nobody who came in the desire to see the Dharma King Yudhi-shthira and his assembly hall arrived without a generous tribute. Each king who honored Yudhi-shthira in this way thought privately, “It is my gift that will enable the 35.10

yajñam! ity» eva rājānaḥ spardhamānā dadur dhanam.

bhavanaiḥ sa|vimān'āgraiḥ, s'ôdarkair, bala|saṁvṛtaiḥ,
loka|rāja|vimānaiś ca, brāhmaṇ'āvasathaiḥ saha,
kṛtair āvasathair divyair vimāna|pratimais tathā,
vicitrai, ratnavadbhiś ca, ṛddhyā paramayā yutaiḥ
rājabhiś ca samāvṛttair, at'īva śrī|saṁṛddhibhiḥ
aśobhata sado, rājan, Kaunteyasya mah"ātmanaḥ.

35.15 ṛddhyā ca Varuṇaṁ devaṁ spardhamāno Yudhiṣṭhiraḥ
ṣaḍ|agnin' ātha yajñena so 'yajad dakṣiṇāvatā.
sarvāñ janān sarva|kāmaiḥ saṁṛddhaiḥ samatarpayat.
annavān, bahu|bhakṣyaś ca, bhuktava|jana|saṁvṛtaḥ,
ratn'ôpahāra|saṁpanno babhūva sa samāgamah.
id"ājya|hom'āhutipbir mantra|śikṣā|viśāradaḥ
tasmin hi tatṛpur devās tate yajñe maha"rṣibhiḥ.
yathā devās, tathā viprā dakṣiṇ'ānna|mahā|dhanaiḥ,
tatṛpuḥ sarva|varṇāś ca tasmin yajñe mud'ānvitāḥ.

Kaurávyā to accomplish this sacrifice!,” as he competed to give the most generous present.

Those pavilions, guarded by soldiers, could only be compared to the celestial chariots of the heavens, both the lodgings of the brahmins and the palace of the king of the worlds, their turrets soaring into the air as if to touch the gods as they traveled. Their opulence was further enhanced by the splendid wealth of the assembled kings, and their many jewels. The great-souled Kauntéya’s citadel was magnificent.

Yudhi·shthira, whose treasures seemed to rival those of 35.15
Lord Várūna, began the ceremonies with the Sacrifice of the Six Fires and the brahmins’ fees. He left no one unsatisfied among the crowds before him, as people feasted on rich foods around him and received offerings of jewels. The gods could only delight in that ceremony, in which all kinds of libations were poured on the fire by brahmin sages erudite in mantras and spells. Like the gods, the brahmins, too, satisfied with their food and fees, rejoiced in that sacrifice. Indeed, everyone from high to low rejoiced.

36–39
GUEST-GIFT

36.1 **T**ATO 'BHIṢECANĪYE 'hni brāhmaṇā rājabhiḥ saha
 antar|vedīm praviviśuḥ. sat|kār'|ārḥā maha"rṣayaḥ
 Nārada|pramukhās tasyām antar|vedyām mah"ātmanah
 samāsīnāḥ śuśubhire saha rāja'|rṣibhis tadā
 sametā brahma|bhavane devā, deva'|rṣayo yathā,*
 karm'|āntaram upāsanto jajalpur amit'|āujasaḥ:
 «evam etan!» «na c' āpy evam!» «evam c' āitan, na c' ānyathā!»
 ity ūcur bahavas tatra vitaṇḍānāḥ parasparam.

36.5 kṛṣṇān arthāṃs tataḥ ke cid a|kṛṣāṃs tatra kurvate.,
 a|kṛṣāṃs ca kṛṣāṃs cakrur hetubhiḥ śāstra|nīscayaḥ.
 tatra medhāvīnaḥ ke cid artham anyair udīritam
 vicikṣipur yathā śyenā nabho|gatam iv' āmiṣam.
 ke cid dharm'|ārtha|kuśalāḥ, ke cit tatra mahā|vratāḥ
 remire kathayantaś ca sarva|bhāṣya|vidām varāḥ.
 sā vedir veda|saṃpannair deva|dvija|maha"rṣibhiḥ
 ābabhāse samākīrṇā, nakṣatrair dyaur iv' āyatā.
 na tasyām saṃnidhau śūdraḥ kaś cid āsīn, na c' ā|vratī
 antar|vedyām tadā, rājan, Yudhiṣṭhira|niveśane.

36.10 tām tu lakṣmīvato lakṣmīm tadā yajña|vidhāna|jām
 tutoṣa Nāradaḥ paśyan dharma|rājasya dhīmataḥ.
 atha cintām samāpede sa munir, manuj'|ādhipa,
 Nāradas tu tadā paśyan sarva|kṣatra|samāgamam.
 sasmāra ca purā|vṛttām kathām tām, puruṣa'|rṣabha,
 aṃś'|āvataṛaṇe y" āsau Brahmaṇo bhavane 'bhavat.
 devānām saṃgamam tam tu vijñāya, Kuru|nandana,
 Nāradaḥ puṇḍarīk'|ākṣam sasmāra manasā Harim.
 sāksāt sa vibudh'|āri|ghnaḥ kṣatre Nārāyaṇo vibhuḥ

VAISHAMPÁYANA said:

ON THE DAY OF the consecration itself, the brahmins and kings entered the sacrificial ground, led by Náráda, and seated themselves; deservedly honored, they shone like celestial seers in the house of Brahma. Between rituals, the splendid assembly chatted among themselves. Light-hearted controversy bubbled among the crowd: “Well done!” or “Not like that!” and “That’s the only way!” 36.1

Some turned insignificant matters into ones of great importance; others reduced important matters to insignificance with arguments out of the texts. There were learned men who tore apart conclusions offered by others, as hawks seize raw meat thrown into the air. Others, steadfast in their vows, experts in the commentaries, took pleasure in relating stories exemplifying Dharma and Wealth. That sacrificial ground, crowded with great sages, brahmins and gods—all learned in the Vedas—shone like the expanse of the heavens strewn with stars. And, O king, there were no serfs on Yudhi-shthira’s terrain, nor anybody who had not taken vows. 36.5

Nárada was well pleased when he beheld the prosperous Yudhi-shthira’s fortune, born of his commitment to the sacrifice. However, the hermit became thoughtful, lord of men, as he gazed upon the gathering of warriors, and recalled the age-old story concerning the partial incarnations that once circulated in Brahma’s home. That particular assembly of gods, noble Kuru, brought to mind Hari, the creator, whose eyes were like lotus petals. Lord Naráyana, destroyer of the gods’ enemies, conqueror of enemy cities, had himself been born a kshatriya in order to keep a promise: “You gods will reach the heavens again after you have killed one another 36.10 36.15

36.15 pratijñāṃ pālayaṃś c' êmāṃ jātaḥ para|puraṃ|jayah,
saṃdideśa purā yo 'sau vibudhān bhūta|kṛt svayam:
«anyonyam abhinighnantaḥ punar lokān avāpsyatha.»
iti Nārāyaṇaḥ Śaṃbhur bhagavān, bhūta|bhāvanaḥ
ādiśya* vibudhān sarvān ajāyata Yadu|kṣaye.

kṣitāv Andhaka|Vṛṣṇināṃ vaṃśe vaṃśa|bhṛtām varaḥ
parayā śuśubhe lakṣmyā nakṣatrāṇām iv' ôḍu|rāt.
yasya bāhu|balaṃ s'|Ēndrāḥ surāḥ sarva upāsate,
so 'yaṃ mānuṣavan nāma Harir āste 'ri|mardanaḥ.
«aho bata! mahad bhūtaṃ svayaṃ|bhūr yad idaṃ svayam
ādāsyati punaḥ kṣatram evaṃ bala|samanvitam.»
36.20 ity etām Nāradaś cintām cintayām āsa sarva|vit,
Hariṃ Nārāyaṇaṃ dhyātvā, yajñair iḡyantaṃ īśvaram.
tasmin dharma|vidām śreṣṭho dharma|rājasya dhīmataḥ
mah"|ādhvare mahā|buddhis tasthau sa bahu|mānataḥ.

tato Bhīṣmo 'bravīd, rājan, dharma|rājaṃ Yudhiṣṭhiram:
«kriyatām arhaṇaṃ rājñāṃ yath"|ārham iti, Bhārata.
ācāryam, ṛtvijaṃ c' āiva, saṃyuktaṃ ca, Yudhiṣṭhira,
snātakam ca priyaṃ prāhuḥ ṣaḍ arghy'|ārhan, nṛpaṃ tathā.
etān arghyān abhigatān āhuḥ saṃvatsar'|ōṣitān.
ta ime kāla|pūgasya mahato 'smān upāgatāḥ.
36.25 eṣāṃ ek'|āikaśo, rājann, arghyam ānīyatām iti,
atha c' āiṣāṃ variṣṭhāya samarthāy' ōpanīyatām.»

YUDHIṢṬHIRA uvāca:

«kasmai bhavān manyate 'rgham ekasmai, Kuru|nandana,
upanīyamānam? yuktaṃ ca tan me brūhi, Pitā|maha!»

VAISAMPĀYANA uvāca:

tato Bhīṣmaḥ Śāṃtanavo buddhyā niścitya, Bhārata,
Vārṣṇeyaṃ manyate Kṛṣṇam arhaṇīyatamaṃ bhuvi.

on earth." Naráyana, the blessed Shambhu, creator of creatures, having so assured the celestials, chose to be born into the house of Yadu.

That greatest of patriarchs, having taken his birth in the lineage of the Ándhakas and Vrishnis, shone with the sublime splendor of the moon among the stars. The enemy-destroying Hari, whose mighty arms Indra and all the gods revere, became man. "Alas, the self-created Great Being will once again take away this vast assembly of warriors, who are endowed with such strength!" thought Nárada. The all-knowing sage knew that Hari Naráyana was the supreme god worshipped at sacrifices. But at that sacrifice the most eminent of righteous men, the great-minded seer, remained at the Dharma King's side out of esteem for Yudhi-shthira. 36.20

Bhishma, O king, then addressed Yudhi-shthira: "May the kings be offered tributes, as each merits, Bhárata. It is said that the teacher, the priest, the relative, a *snátaka* brahmin, a friend and the king are the six worthy of a guest-gift, and also that visitors who have stayed a year should receive such a gift. Many of our visitors have been with us for a long time, O king. May the appropriate presentations be made, beginning with our greatest guest." 36.25

YUDHI-SHTHIRA said:

"But to whom the first gift, noble Kuru? What do you consider proper, grandfather?"

VAISHAMPÁYANA said:

Bhishma, son of Shántanu, upon reflection, felt Krishna Varshnéya was the most worthy recipient on earth, and said: "He who among all those before you blazes with glory,

«eṣa hy eṣāṃ samastānām tejo|bala|parākramaiḥ
madhye tapann iv' ābhāti, jyotiṣām iva bhāskaraha!
a|sūryam iva sūryeṇa, nīrvātam iva vāyunā,
bhāsitam hlāditam c' āiva Kṛṣṇen' ēdam sado hi naḥ.»

36.30 tasmai Bhīṣm'|ābhyhanujñātaḥ Sahadevaḥ pratāpavān
upajahre 'tha vidhivad Vārṣṇeyāy' ārgghyam uttamam.
pratijagrāha tat Kṛṣṇaḥ śāstra|dr̥ṣṭena karmaṇā.
Śīsupālas tu tāṃ pūjāṃ Vāsudeve na cakṣame.
sa upālabhya Bhīṣmaṃ ca, dharma|rājaṃ ca saṃsadi,
apākṣipad Vāsudevaṃ Cedi|rājo mahā|balaḥ.

ŚĪSUPĀLA uvāca:

37.1 «N' ĀYAM ARHATI Vārṣṇeyas tiṣṭhatsv iha mah" |ātmasu
mahī|patiṣu, Kauravya, rājavat pārthiv' |ārhaṇam.
n' āyam yuktaḥ samācāraḥ Pāṇḍaveṣu mah" |ātmasu,
yat kāmāt puṇḍarīk' |ākṣaṃ, Pāṇḍav', ārcitavān asi!
bālā yūyaṃ, na jānīdhvam! dharmāḥ sūkṣmo hi, Pāṇḍavāḥ.
ayaṃ ca smṛty|atīkrānto hy Āpageyo 'lpa|darśanaḥ.
tvādr̥śo dharma|yukto hi kurvāṇaḥ priya|kāmyayā
bhavaty abhyadhikaṃ Bhīṣmo lokeṣv avamataḥ satām.

37.5 katham hy a|rājā Dāśārha madhye sarva|mahī|kṣitām
arhaṇām arhati tathā, yathā yuṣmābhir arcitaḥ?
atha vā manyase Kṛṣṇaṃ sthaviraṃ, Kuru|puṅgava?
Vasudeve sthite vṛddhe katham arhati tat sutaḥ?

atha vā Vāsudevo 'pi priya|kāmo, 'nuvṛttavān,
Drupade tiṣṭhati katham Mādhavo 'rhati pūjanam?
ācāryaṃ manyase Kṛṣṇaṃ atha vā, Kuru|nandana?
Droṇe tiṣṭhati Vārṣṇeyaṃ kasmād arcitavān asi?

might and valor, like the sun amid the stars! Our sacrificial ground is illuminated and blessed by Krishna like a sunless region by sun and a windless one by wind.”

It was thus with Bhishma's approval that the majestic Saha·deva duly presented the great gift to the Varshnéya. Krishna accepted it in the appropriate ritual manner. Shishu·pala, however, resented the worship paid to Vasudéva. The mighty King of the Chedis reproached Bhishma and the Dharma King in front of the whole assembly, and even insulted Vasudéva. 36.30

SHISHU·PALA said:

“THIS VARSHNÉYA DOES not deserve to be honored in this regal manner, Kaurávyā, in the company of so many other illustrious kings. The honor you desire to bestow upon the lotus-eyed Krishna does not befit the conduct of the great-souled Pándavas! You are children, you have no knowledge! For *dharma* is subtle, Pándavas. Bhishma, this son of the river, has little insight, and has disregarded tradition. If someone as righteous as you, Bhishma, still acts out of favoritism, he will only earn the contempt of honest men. How can this Dashárha, who is no king, deserve this worship in front of all the kings of the earth? If you consider Krishna the elder, bull among Kurus, how can the son merit this special consideration while Vasudéva, his father, stands by? 37.1 37.5

Vasudéva may be kindly disposed toward you, but how can a Mádhava deserve the first honor when a Drúpada is present? If you consider Krishna your teacher, noble Kuru, how can you honor him when Drona is here? If you consider

ṛtviyaṃ manyase Kṛṣṇaṃ atha vā, Kuru|nandana?

Dvaipāyane sthite vṛddhe kathaṃ Kṛṣṇo 'rcitas tvayā?

37.10 Bhīṣṃe Śāntanave, rājan, sthite, puruṣa|sattama,
svacchanda|mṛtyuke, rājan, kathaṃ Kṛṣṇo 'rcitas tvayā?
Aśvatthāmni sthite vīre, sarva|śāstra|viśārade,
kathaṃ Kṛṣṇas tvayā, rājann, arcitaḥ, Kuru|nandana?

Duryodhane ca rāj'|ēndre sthite puruṣa|sattame,
Kṛpe ca Bhārat'|ācārye, kathaṃ Kṛṣṇas tvay" ārcitaḥ?
Drumaṃ Kiṃpuruṣ'|ācāryam atikramya, tath" |ārcitaḥ,
Bhīṣmake c' āiva dur|dharṣe, Pāṇḍuavat kṛta|lakṣaṇe,
nṛpe ca Rukmiṇi śreṣṭhe, Ekalavye tath" āiva ca,
Śalye Madr'|ādhipa c' āiva kathaṃ Kṛṣṇas tvay" ārcitaḥ?

37.15 ayaṃ ca sarva|rājñāṃ vai bala|ślāghī, mahā|balaḥ,
Jāmadagnyasya dayitaḥ śiṣyo viprasya, Bhārata,
yen' ātma|balaṃ āśritya rājāno yudhi nirjitāḥ,
taṃ ca Karṇam atikramya kathaṃ Kṛṣṇas tvay" ārcitaḥ?

n' āiva ṛtviṇ, na c' ācāryo, na rājā Madhu|sūdanaḥ;
arcitaś ca, Kuru|śreṣṭha, kim anyat priya|kāmyayā?
atha v" ābhycarāṇīyo 'yaṃ yuṣmākaṃ Madhu|sūdanaḥ
kiṃ rājabhir ih' ānītair avamānāya, Bhārata?
vayaṃ tu na bhayād asya Kaunteyasya mah" |ātmanaḥ
prayacchāmaḥ karān sarve, na lobhān na ca sātvanāt.

37.20 asya dharma|pravṛttasya,* pāṛthivatvaṃ cikīṛṣataḥ.,
karān asmai prayacchāmaḥ so 'yam asmān na manyate!

Krishna your priest, what about the wise Dvaipáyana, who is present? When Bhishma, the son of Shántanu, O most eminent of men, whose death himself alone will choose, stands by, how can you worship Krishna, O king? When the heroic Ashvattháman, erudite in all sciences, is here, how can you honor Krishna, noble Kuru? 37.10

When Duryódhana, king of kings and most eminent of men, and Kripa, the preceptor of the Bháratas, are here, how can you worship Krishna? How can you ignore Dharma, who taught the Kímpurushas, Bhíshmaka, invincible in battle and as eminent as Pandu, the excellent king Rukmin, and Eka-lavya, and King Shalya of the Madras—and worship Krishna? How can you ignore Karna, O Bhárata, renowned for his strength, Jamadágya's dear pupil, who single-handedly conquered monarchs in battle—and worship Krishna? 37.15

Madhu's slayer is neither priest nor teacher nor king; what besides favoritism could have inspired this worship? If you only wanted to honor Madhu's slayer, then why invite all these other monarchs? To insult them? We did not offer tribute to the great-souled son of Kunti out of fear or desire for advancement, or upon persuasion. We presented tribute to one who desired universal sovereignty for virtuous reasons, and now he ignores us! 37.20

- kim anyad avamānādd hi yad enaṃ rāja|saṃsadi
 aprāpta|lakṣaṇaṃ Kṛṣṇaṃ arghen' ârcitavān asi?
 akasmād Dharma|putrasya dharm'ātṃ" ēti yaśo gatam.
 ko hi dharma|cyute pūjāṃ evaṃ yuktāṃ prayojayet?
 yo 'yaṃ Vṛṣṇi|kule jāto rājānaṃ hataṃ purā
 Jarāsaṃdhaṃ mah"ātṃmānaṃ a|nyāyena dur|ātmavān.
 adya dharm'ātmatā c' âiva vyapakṛṣṭā Yudhiṣṭhirāt,
 darśitaṃ kṛpaṇatvaṃ ca Kṛṣṇe 'rghasya nivedanāt!
 37.25 yadi bhītās ca Kaunteyāḥ, kṛpaṇās ca, tapasvinaḥ,
 nanu tvay" âpi bodbhavyaṃ yāṃ pūjāṃ Mādhavo 'rhasi!
 atha vā kṛpaṇair etāṃ upanītāṃ, Janārdana,
 pūjāṃ an|rahaḥ kasmāt tvam abhyanujñātavān asi?
 ayuktāṃ ātmanaḥ pūjāṃ tvam punar bahu manyase,
 haviṣaḥ prāpya niṣyandaṃ prāśitā śv" ēva nirjane.
 na tv ayaṃ pārthiv'|ēndrāṇāṃ apamānaḥ prayujyate,
 tvām eva Kuravo vyaktaṃ pralambhante, Janārdana!
 klībe dāra|kriyā yādr̥g, andhe vā rūpa|darśanam,
 a|rājño rājavat pūjā tathā te, Madhu|sūdana.
 37.30 dr̥ṣṭo Yudhiṣṭhiro rājā, dr̥ṣṭo Bhīṣmaś ca yādr̥ṣaḥ,
 Vāsudevo 'py ayaṃ dr̥ṣṭaḥ sarvaṃ etad yathā|tatham!
 ity uktvā Śiśupālas tān, utthāya paraṃ'āsanāt,
 niriyayau sadasas tasmāt, sahito rājabhis tadā.»

VAISAMPĀYANA uvāca:

- 38.1 TATO YUDHIṢṬHIRO rājā Śiśupālam upādravat.
 uvāca c' âinaṃ madhuraṃ sāntva|pūrvam idaṃ vacaḥ:
 «n' ēdaṃ yuktāṃ, mahī|pāla, yādr̥ṣaṃ vai tvam uktavān.
 a|dharmas ca paro, rājan, pārusaṃ ca nirarthakam.
 na hi dharmam paraṃ jātu
 n' âvabudhyeta pārthivaḥ
 Bhīṣmaḥ Śāmtanavas tv—enaṃ

What else but contempt has inspired you to bestow this honor upon Krishna, who has not proved his worth, in this assembly of kings? Indeed, the son of Dharma's reputation as a righteous soul has today been tarnished, and who will honor him again? This Vrishni wretch who once unjustly slew a king, the great-souled Jara-sandha? Today Yudhi-shthira has abandoned dharma and revealed his baseness by granting Krishna this special honor! If the Kauntéyas are fearful, mean and wretched, surely you, Mádhava, should enlighten us as to why you deserve this honor! When you are so unworthy, Janárdana, why have you assented to receive this honor, presented out of wretchedness? 37.25

No, you prize this unmerited worship like a dog who laps up the spillings of an oblation in solitude. Not only is this an insult to these kings of kings, but the Kurus are obviously mocking you too, Janárdana. Indeed, slayer of Madhu, offering kingly worship to you who are no king is like giving a wife to a eunuch or showing a play to a blind man. Now we know who King Yudhi-shthira really is, and Bhishma and Vasudéva likewise! 37.30

With these words, Shishu-pala rose from his throne and left the assembly ground, accompanied by other kings.

VAISHAMPÁYANA said:

KING YUDHI-SHTHIRA hastened toward Shishu-pala, and spoke to him sweetly and gently: "Your words are scarcely proper, lord of the earth. They are more than unrighteous, harsh and needless. Bhishma, son of Shántanu would never fail to be aware of the ultimate *dharma*, and you should not insult him by thinking otherwise. Look, many of these lords of the earth are older than you; they approved of the honor 38.1

m” āvamaṁsthās tvam anyathā.
 paśya c’ āitān mahīpālāṁs tvatto vṛddhatamān bahūn;
 mṛṣyante c’ ārhaṇāṁ Kṛṣṇe. tadvat tvam kṣantum arhasi!
 38.5 veda tattvena Kṛṣṇam hi Bhīṣmaś, Cediḥpate, bhr̥ṣam;
 na hy enaṁ tvam tathā vettha, yath” āinaṁ veda Kauravaḥ.»

BHĪṢMA uvāca:

«n’ āsmai deyo hy anunayo, n’ āyam arhati sāntvanam,
 loka|vṛddhatame Kṛṣṇe yo ’rhaṇāṁ n’ ābhimanyate!
 kṣatriyaḥ kṣatriyaṁ jītvā raṇe raṇa|kṛtāṁ varaḥ
 yo muñcati vaśe kṛtvā, gurur bhavati tasya saḥ!
 asyāṁ ca samitau rājñām ekam apy ajitaṁ yudhi
 na paśyāmi mahīpālāṁ Sātvatī|putra|tejasā.
 na hi kevalam asmākam ayam arcyatamo ’cyutaḥ,
 trayāṇām api lokānām arcanīyo mahā|bhujah.
 38.10 Kṛṣṇena hi jītā yuddhe bahavaḥ kṣatriya’|rṣabhāḥ,
 jagat sarvaṁ ca Vārṣṇeye nikhilena pratiṣṭhitam.
 tasmāt satsv api vṛddheṣu Kṛṣṇam arcāma, n’ êtarān.
 evaṁ vaktuṁ na c’ ārhas tvam; mā bhūt te buddhir īdṛśī!
 jñāna|vṛddhā mayā, rājan, bahavaḥ paryupāsitaḥ.
 teṣāṁ kathayatāṁ Śaurer ahaṁ guṇavato guṇān
 samāgatānām āsrauṣaṁ bahūn, bahumatān satām.
 karmāṇy api ca yāny asya janma|prabhṛti dhīmataḥ,
 bahuśaḥ kathyamānāni narair bhūyaḥ śrutāni me.
 na kevalaṁ vayaṁ kāmāc, Cedi|rāja, Janārdanam,
 38.15 na sambandhaṁ puras|kṛtya, kṛt’|ārthaṁ vā kathaṁ cana,
 arcāmahe ’rcitaṁ sadbhir bhuvi bhūta|sukh”|āvaḥam,
 yaśaḥ, śauryaṁ, jayaṁ c’ āsya vijñāy’ ārcāṁ prayuñjmahe.

paid to Krishna. You too should yield! Bhishma knows Krishna through and through, Lord of the Chedis; you do not know him as the Káurava does.” 38.5

BHISHMA said:

“No courtesy, no kindness should be shown to anyone who does not long for Krishna, the oldest of the world’s souls, to receive this honor! A warrior, greatest of fighters, who conquers another warrior in battle, and then sets him free and becomes his guru! In this assembly of kings, I do not see a single lord of the earth who was not first defeated in battle by the dazzling power of Sátvati’s son. The mighty-armed Áchyuta deserves not only our worship but that of the entire three worlds. Krishna conquered many fearsome warriors in battle; indeed, the whole world in its entirety was founded on the Varshnéya. 38.10

This is why we worship Krishna, and no other, even in the presence of elders. You have no right to speak as you did, you must dispel such thoughts! I have honored many who are rich in wisdom, O king, and listened to them in their assemblies as they relate the many virtues, so cherished by good men, of Shauri, and the many achievements he has accomplished from the day of his birth. We do not worship him out of caprice, King of the Chedis, nor out of a desire to further our alliance. We worship Janárdana, the source of all earthly happiness, revered by the upright, because of his glory and valor and success! 38.15

na ca kaś cid ih' āsmābhiḥ su|bālo 'py aparīkṣitaḥ.
 guṇair vṛddhān atikramya Harir arcyatamo mataḥ.
 jñāna|vṛddho dvi|jātīnām, kṣatriyāṇām bal'|ādhiḥ,
 vaiśyānām dhānya|dhanavān, śūdrāṇām eva janmataḥ.
 pūjyatāyām ca Govinde hetū dvāv api saṁsthitaḥ
 veda|ved'|āṅga|vijñānām, balaṁ c' ābhyaadhikaṁ tathā.
 nṛṇām hi loke ko 'nyo 'sti viśiṣṭaṁ Keśavād ṛte?

38.20 dānaṁ, dākṣyaṁ, śrutaṁ, śauryaṁ,

hriḥ, kīrtir, buddhir uttamā,

saṁtatiḥ, śrīr, dhṛtis, tuṣṭiḥ,

puṣṭiś ca niyat" Ācūte.

tam imaṁ loka|saṁpannam ācāryaṁ, pītaṁ, gurum,
 arghyaṁ, arcitaṁ, arc" |ārhaṁ sarve saṁkṣantum arhatha.

ṛtvig, gurur, vivāhyaś ca, snātako, nṛpatiḥ, priyaḥ—
 sarvaṁ etadd Hṛṣīkeśe; tasmād abhyarcito 'cyutaḥ.

Kṛṣṇa eva hi lokānām utpattir, api c' āpyayaḥ.

Kṛṣṇasya hi kṛte viśvaṁ idaṁ bhūtaṁ car' |ācaram.

eṣa prakṛtir avyaktā, kartā c' āiva sanātanaḥ,

paraś ca sarva|bhūtebhyas—tasmād vṛddhatamo 'cyutaḥ.

38.25 buddhir, mano, mahad, vāyus,

tejo, 'mbhaḥ, khaṁ, mahī ca yā,

catur|vidhaṁ ca yad bhūtaṁ,

sarvaṁ Kṛṣṇe pratiṣṭhitaṁ.

ādityaś, candramās c' āiva, nakṣatrāṇi, grahāś ca ye,

dīśaś ca, vidīśaś c' āiva sarvaṁ Kṛṣṇe pratiṣṭhitaṁ.

Agnihotra|mukhā vedā, gāyatrī chandasām mukham,
 rājā mukhaṁ manuṣyāṇām, nadīnām sāgaro mukham,
 nakṣatrāṇām mukhaṁ candra, ādityas tejasām mukham,
 parvatānām mukhaṁ Merur, Garuḍaḥ patatām mukham,
 ūrdhvaṁ, tiryag, adhaś c' āiva yāvatī jagato gatiḥ,

There is nobody here whom we did not consider, even the very young. But, regarding Hari as most deserving, we had to pass over many who were eminent and worthy. He is the most knowledgeable of brahmins, the most powerful of kshatriyas, the wealthiest of merchants and the highest-born serf, but the two principal reasons to worship Krishna are: his knowledge of the Vedas and the Branches of the Veda; and his fearsome strength. Is there anyone more distinguished than Késhava in the world of men?

Generosity, skill, learning, valor, modesty, fame, supreme intelligence, descendants, glory, resolve, contentment and prosperity are his eternal attributes. He is a teacher, a father and a guru endowed with worldly wisdom. You must all agree that he deserves our worship and honor. Priest, guru, eligible son-in-law, *snátaka* brahmin and much loved king—all this is Hrishi-kesha. Worship Áchyuta! Krishna is the eternal source of all worlds; all things, animate or inanimate, are his creation. He is the unmanifest primal cause, the eternal maker of all, beyond the likes of all creatures. Áchyuta is the wisest of all! Intelligence, spirit, the five elements—wind, fire, water, ether and earth—and society all depend upon Krishna. The sun, moon, stars, planets, directions and sub-directions all depend upon Krishna.

Just as the Agni-hotra is the greatest of Vedic sacrifices, the Gayátri mantra the greatest of hymns, the king the greatest of men, the ocean the greatest of rivers, the moon the greatest of stars, the sun the greatest of constellations, Mount Meru the greatest of mountains and Gáruda the greatest of birds, and, for as long as there are three dimensions, Késhava is and will remain the greatest in all worlds, human or

- 38.30 sa|devakeṣu lokeṣu bhagavān Keśavo mukham.
 ayam tu puruṣo bālāḥ Śiśupālo na budhyate
 sarvatra sarvadā Kṛṣṇam; tasmād evaṃ prabhāṣate.
 yo hi dharmam vicinuyād utkr̥ṣṭam matimān naraḥ
 sa vai paśyed yathā dharmam, na tathā Cedi|rāḍ ayam.
 sa|vṛddha|bāleṣv atha vā pārthiveṣu mah”|ātmasu
 ko n’ ārham manyate Kṛṣṇam? ko v” āpy enaṃ na pūjayet?
 ath’ āinām duṣkṛtām pūjām Śiśupālo vyavasyati;
 duṣkṛtāyām yathā nyāyam tath” āyam kartum arhati.»

VAISAMPĀYANA uvāca:

- 39.1 EVAM UKTVĀ tato Bhīṣmo virarāma mahā|balaḥ.
 vyājahār’ ōttaram tatra Sahadevo ’rthavad vacaḥ:
 «Keśavam Keśi|hantāram, aprameya|parākramam,
 pūjyamānam mayā yo vaḥ Kṛṣṇam na sahate, nṛpāḥ,
 sarveṣāṃ balinām mūrdhni may” êdam nihitam padam!
 evam ukte mayā samyag uttaram prabravītu saḥ!
 sa eva hi mayā vadhyo bhaviṣyati, na saṃśayaḥ.
 matimantas tu ye ke cid, ācāryam, pitaram, gurum,
 39.5 arcyam, arcitam, argh’|ārham anujānantu te nṛpāḥ.»
 tato na vyājahār’ āiṣāṃ kaś cid buddhimatām, satām,
 māninām, balinām rājñām madhye vai darśite pade.
 tato ’patat puṣpa|vṛṣṭiḥ Sahadevasya mūrdhani,
 a|dr̥śya|rūpā vācaś c’ āpy abruvan, «sādhu! sādhv! iti.»
 avidhyad ajinam kṛṣṇam bhaviṣyad|bhūta|jalpakāḥ,
 sarva|saṃśaya|nirmoktā Nāradaḥ sarva|loka|vit
 uvāc’ ākhila|bhūtānām madhye spaṣṭataram vacaḥ:
 «Kṛṣṇam kamala|patr’|ākṣam n’ ārcayiṣyanti ye narāḥ
 jīvan|mṛtās tu te jñeyā; na saṃbhāṣyāḥ kadā cana.»
 39.10 pūjayitvā tu pūj”|ārham brahma|kṣatra|viśeṣa|vit
 Sahadevo nṛṇām devaḥ samāpayata karma tat.

divine. King Shishu-pala here is nothing but a foolish child, 38.30
who doesn't perceive Krishna everywhere and always. This
is why he speaks like this. The King of the Chedis will never
see exalted dharma in the same way that intelligent men do.

Who among this assembly of great-souled kings, young
and old, does not deem Krishna worthy? Who would not
worship him? Shishu-pala considers this honor wrong; he
should act accordingly."

VAISHAMPÁYANA said:

THE MIGHTY BHISHMA paused at this point. Saha-deva 39.1
replied purposefully, "I shall put my foot upon the head*
of all those who cannot bear to see me honor Késhava, the
slayer of Keshin, whose heroism has no limits! May he rise to
my challenge! Let there be no doubt, I shall kill him! Kings
of intelligence accept that Krishna is the teacher, the father
and the guru, who is worshipped, should be worshipped 39.5
and is worthy of the guest-gift."

When Saha-deva pointed to his foot, not one of those
noble and mighty, intelligent and good kings responded. A
shower of flowers fell upon Saha-deva's head, and invisible
beings shouted applause, "Excellent! Excellent!" Nárada,
expert in all fields of knowledge, dispeller of all doubts, who
talks of both past and future, struck his black antelope skin
and spoke out with utter clarity before the entire assembly:
"Any king who will not honor the lotus-eyed Krishna should
be regarded as dead while alive. Nobody should speak to
him."

Saha-deva, god of men, skillful at distinguishing ksha- 39.10
triyas from brahmins, worshipped Krishna and continued

tasminn abhyarcite Kṛṣṇe Sunīthaḥ śatru|karṣaṇaḥ
atitāmr'|ēkṣaṇaḥ kopād uvāca manuj'|ādhipān:

«sthitaḥ senā|patir yo 'haṃ,

manyadhvaṃ kiṃ tu sāmpratam?

yudhi tiṣṭhāma saṃnahya

sametān Vṛṣṇi|Pāṇḍavān.»

iti sarvān samutsāhya rājīnas tāṃś Cedi|puṃgavaḥ
yajñ'"|ôpaghātāya tataḥ so 'mantrayata rājabhiḥ.

tatr'|āhūt'|āgatāḥ sarve Sunītha|pramukhā gaṇāḥ

samadr̥śyanta saṃkruddhā, vivarṇa|vadanās tathā.

39.15 «Yudhiṣṭhir'|ābhiṣekaṃ ca, Vāsudevasya c' ārhaṇam
na syād yathā, tathā kāryam,» evaṃ sarve tad'" ābruvan.

niṣkarṣān niścayāt sarve rājānaḥ krodha|mūrchitāḥ

abruvaṃs tatra rājāno nirvedād ātma|niścayāt.

suhṛdbhir vāryamāṇānāṃ teṣāṃ hi vapur ābabhau

āmiṣād apakṛṣṭānāṃ siṃhānāṃ iva garjatām.

taṃ bal'|āugham aparyantaṃ rāja|sāgaram akṣayam

kurvāṇaṃ samayaṃ Kṛṣṇo yuddhāya bubudhe tadā.

the preliminary rites. Once Krishna had been paid the special honor of the first guest, however, Shishu-pala, slayer of enemies, whose eyes were red with anger, began to grieve to the assembled kings, "When I am here today, a great general, how can this be proper? Let us unite and prepare to fight these Vrishnis and Pándavas."

The bull of the Chedis stirred up anger in the crowd, as he conferred with different kings as to how to obstruct the ceremony. Under Shishu-pala's influence, all the monarchs who had come for the sacrifice grew angry, their faces paled, they muttered among themselves, "Yudhi-shthira's 39.15
Consecration Sacrifice and this special ceremony in Krishna's honor should not take place. We shall put an end to things." Such were the words of those kings as their rage increased; arrogance had impaired their reason, despite all their friends' cautions, and they began to glow and bristle like roaring lions driven away from prey. Krishna could see that the multitudes of soldiers and the invincible ocean of kings were preparing to fight.

40–45

THE SLAYING OF SHISHU·PALA

- 40.1 **T**ATAḤ SĀGARA|saṃkāśaṃ
 dṛṣṭvā nṛpati|maṇḍalam
 saṃvarta|vāt'ābhihatam
 bhīmaṃ kṣubdham iv' āṇavam,
 roṣāt pracalitaṃ sarvam
 idam āha Yudhiṣṭhiraḥ
 Bhīṣmaṃ matimatāṃ mukhyaṃ,
 vṛddhaṃ Kuru|pitāmaham,
 Bṛhaspatiṃ bṛhat|tejāḥ Puruhūta iv' āri|hā:
 «asau roṣāt pracalito mahān nṛpati|sāgaraḥ.
 atra yat pratipattavyaṃ, tan me brūhi, Pitā|maha.
 yajñasya ca na vighnaḥ syāt, prajānāṃ ca hitaṃ bhavet
 yathā sarvatra, tat sarvaṃ brūhi me 'dya, Pitā|maha.»
- 40.5 ity uktavati dharmal|jñe dharmal|rāje Yudhiṣṭhire
 uvāc' ēdaṃ vaco Bhīṣmas tataḥ Kuru|pitāmahaḥ:
 «mā bhais tvam, Kuru|śārdūla. śvā siṃhaṃ hantum arhati?
 śivaḥ panthāḥ, sunīto 'tra mayā pūrvataraṃ vṛtaḥ.
 prasupte hi yathā siṃhe śvānas tatra samāgatāḥ
 bhaṣeyuḥ sahitāḥ sarve, tath' ēme vasudh'ādhipāḥ.
 Vṛṣṇi|siṃhasya suptasya tath' āmī pramukhe sthitāḥ
 bhaṣante, tāta, saṃkruddhāḥ śvānaḥ siṃhasya saṃnidhau.
 na hi saṃbudhyate yāvat suptaḥ siṃha iv' Ācyaṭaḥ,
 tena siṃhī|karoty etān nṛ|siṃhaś Cedi|puṃgavaḥ.
- 40.10 pārthivān, pārthiva|śreṣṭha, Śīsupālo 'py acetanaḥ
 sarvān sarv'ātmanā, tāta, netu|kāmo Yama|kṣayam!

VAISHAMPÁYANA said:

YUDHI-SHTHIRA, SEEING the huge assembly of kings 40.1
seething with wrath like the sea fanned to foam by
the winds of the world-destroying fire, spoke to Bhishma,
venerable grandfather of the Kurus and most eminent of
wise men, as the enemy-slaying, glorious Indra addressed
Brihas-pati: “This ocean of kings is aroused by anger. Tell
me what I should do, grandfather. Can I prevent them from
obstructing the sacrifice and threatening my subjects?”

When the Dharma King had finished speaking, the 40.5
grandfather of the Kurus replied, “Do not be afraid, tiger
among Kurus. Can a dog kill a lion? I have long found a
way both effective and favorable. These kings are yelping
like a pack of dogs approaching a sleeping lion! They stand
before this sleeping lion of the Vrishnis and bark like angry
dogs before a lion. For as long as Áchyuta sleeps, reluctant
to wake, the bull of the Chedis will make these kings think
they are the lions. In his hunger for leadership, the eminent 40.10
world-ruler Shishu-pala fails to realize that he is leading
them all to Yama’s hell!

- nūnam etat samādātum punar icchaty Adhokṣajaḥ,
yad asya Śīsupālasya tejas tiṣṭhati, Bhārata.
viplutā c' āsya, bhadraṃ te, buddhir, buddhimatām vara,
Cedi|rājasya, Kaunteya, sarveṣāṃ ca mahī|kṣitām.
ādātum hi nara|vyāghro yaṃ yaṃ icchaty ayaṃ tadā,
tasya viplavate buddhir evaṃ, Cedi|pater yathā.
catur|vidhānām bhūtānām triṣu lokeṣu Mādhavaḥ
prabhavaś c' āiva sarveṣāṃ, nidhanaṃ ca, Yudhiṣṭhira!»
40.15 iti tasya vacaḥ śrutvā tataś Cedi|patir nṛpaḥ
Bhīṣmaṃ rūkṣ' |ākṣarā vācaḥ śrāvayām āsa, Bhārata:

ŚĪSUPĀLA uvāca:

- 41.1 «BIBHĪṢIKĀBHIR bahvībhir bhīṣayan sarva|pārthivān
na vyapatrapase kasmād vṛddhaḥ, saṃkula|pāṃsanah!
yuktam etat tṛtīyāyāṃ prakṛtau vartatā tvayā
vaktum dharmād apet' |ārthaṃ, tvam hi sarva|Kur' |ūttamaḥ!
nāvi naur iva saṃbaddhā, yath" āndho v" āndham anvīyāt,
tathā|bhūtā hi Kauravyā yeṣāṃ, Bhīṣma, tvam agra|ṇih.
Pūtan' |āghāta|pūrvāṇi karmāṇy asya viśeṣataḥ
tvayā kīrtayat" āsmākaṃ bhūyaḥ pravyathitaṃ manaḥ.
41.5 avaliptasya mūrkhasya, Keśavaṃ stotum icchataḥ,
kathaṃ, Bhīṣma, na te jihvā śata|dh" ēyaṃ vidīryate?
yatra kutsā prayoktavyā, Bhīṣma, bālatarair naraiḥ,
tam imaṃ jñāna|vṛddhaḥ san gopaṃ saṃstotum icchasi?
yady anena hatā bālye śakuniś citram, atra kim?
tau v" Āśva|Vṛṣabhau, Bhīṣma, yau na yuddha|viśāradau.
cetanā|rahitaṃ kāṣṭhaṃ yady anena nipātitaṃ
pādena śakaṭaṃ, Bhīṣma, tatra kiṃ kṛtam adbhutam?
valmīka|mātraḥ sapta' |āhaṃ yady anena dhr̥to 'calaḥ
tadā Govardhano, Bhīṣma, na tac citraṃ mataṃ mama.

Adhókshaja is certainly eager to seize what glory remains to Shishu·pala, but, O Kauntéya, wisest of the wise, this King of the Chedis—and these other world-rulers, too—have lost their sanity, and whatever king follows his lead will suffer the same fate. Yudhi-shthira, Mádhava is the origin and the dissolution of the fourfold beings in the three worlds!”

The King of the Chedis, O Bhárata, retorted harshly to Bhishma's words: 40.15

SHISHU·PALA said:

“YOU ARE A DISGRACE to your family—at your advanced age you should be ashamed of frightening these kings with such threats! Best of all Kurus, it is hardly unexpected that you should say such immoral things, given that you live like a eunuch!*

Led by you, Bhishma, the Káuravas are like a boat tied to another boat, or a blind man following the blind. You have sickened us once again, glorifying this man's feats, talking up the slaying of Pútana and the rest. 41.1

Arrogant fool, always singing Késhava's praises, why doesn't your tongue split into a hundred pieces? You, Bhishma the Wise, want to glorify a family that only fools would see fit to praise? If he killed a vulture in his childhood, what is so remarkable about that? Ashva and Vríšabha were hardly great fighters, Bhishma. If he knocked an insentient wooden cart to the ground with his foot, what is so marvelous about that? If he held up Mount Go·várdhana for a week, Bhishma, I see no wonder in that. Mount Go·várdhana is an anthill!*

41.10 bhuktam etena bahv annaṃ krīḍatā naga|mūrdhani,
iti te, Bhīṣma, śṛṇvānāḥ pare vismayam āgatāḥ.
yasya c' ānena, dharmajñā, bhuktam annaṃ baliyasah,
sa c' ānena hataḥ Kaṃsa, ity etan na mah"ādbhutam?

na te śrutam idaṃ, Bhīṣma, nūnaṃ kathayatām satām,
yad vakṣye tvām, a|dharmajñā, vākyaṃ, Kuru|kul'ādhama.
strīṣu, goṣu na śastrāṇi pātayed, brāhmaṇeṣu ca,
yasya c' ānnāni bhuñjīta, yatra ca syāt pratiśrayaḥ.
iti santo 'nuśāsanti sajjanā dharmiṇaḥ sadā.

Bhīṣma, loka hi tat sarvaṃ vitathaṃ tvayi dr̥ṣyate.

41.15 jñāna|vṛddhaṃ ca, vṛddhaṃ ca bhūyāmsaṃ Keśavaṃ mama
ajānata iv' ākhyāsi saṃstuvan, Kaurav'|ādhama.

go|ghnaḥ strī|ghnaś ca san, Bhīṣma,
tvad|vākyaḍ yadi pūjyate
evaṃ|bhūtaś ca yo, Bhīṣma,
kathaṃ saṃstavam arhati?

«asau matimatām śreṣṭho, ya eṣa jagataḥ prabhuḥ,»
saṃbhāvayati c' āpy evaṃ tvad|vākyaḥ ca, Janārdanaḥ.
evaṃ etat sarvaṃ iti, sarvaṃ tad vitathaṃ dhruvam.
na gāthā gāthinaṃ śāsti,* bahu ced api gāyati.
prakṛtiṃ yānti bhūtāni, bhūliṅga|śakunir yathā.
nūnaṃ prakṛtir eṣā te jaghanyā, n' ātra saṃśayaḥ
ataḥ pāpīyāsi c' āiṣāṃ Pāṇḍavānām apīṣyate,

41.20 yeṣāṃ arcyatamaḥ Kṛṣṇas,
tvam ca, yeṣāṃ pradarśakaḥ,

When you told us how much he ate when he was play- 41.10
ing on the mountaintop, many of us were impressed; but,
righteous one, isn't it a wonder that he killed Kansa, a much
stronger prince, whose food he had eaten?

Bhishma, lowest of Kurus, ignorant of dharma, you ob-
viously have not listened to what good people have been
telling you, so I shall tell you. The righteous have always
preached to good men that it is wrong to lift any weapon
in a place of refuge, or against women, cows, brahmins
and those whom one has deprived of food. Bhishma, you
have ignored all that! Infamous Káurava, you sing Késhava's 41.15
praises to me, telling me that he is greater and superior in
wisdom to all, as if I knew nothing!

If, Bhishma, upon your word this cow- and woman-slayer
is to be worshipped, who will then deserve our respect? Ja-
nárdana believes all the praise you lavish upon him—'Best
among the intelligent, lord of the world,' and so forth. But
how the truth may be twisted! No song praises the singer,
however often he sings it. All creatures follow their nature,
like the *bhulínga* bird. And certainly you are of the lowest
nature, no doubt about it; indeed, the nature of the Pánda-
vas is quite wretched, for with you as their guide they think 41.20
Krishna deserves worship more than any other.

dharmavāms tvam a|dharmaj|ñāḥ,
satām mārgād avaplutaḥ.

ko hi dharmiṇam ātmānam jānañ jñānavatām varah
kuryād yathā tvayā, Bhīṣma, kṛtaṁ dharmam avekṣatā?
cet tvam dharmam vijānāsi, yadi prājñā matis tava,
anya|kā mā hi, dharmaj|ñā, kanyakā prājñā|māninā
Ambā nām' ēti, bhadraṁ te, kathaṁ s" āpahṛtā tvayā?
tām tvay" āpi hṛtām, Bhīṣma, kanyām n' āṣitavān yataḥ,
bhrātā Vicitravīryas te satām mārgam anuṣṭhitaḥ.
dārayor yasya c' ānyena miṣataḥ prājñā|māninah
tava jātāny apatyāni sajjan'ācarite pathi!

41.25 ko hi dharmo 'sti te, Bhīṣma? brahma|caryam idaṁ vṛthā
yad dhārayasi mohād vā, klībatvād vā, na saṁśayaḥ!
na tv ahaṁ tava, dharmaj|ñā, paśyāmy upacayaṁ kva cit.
na hi te sevītā vṛddhā, ya evaṁ dharmam abravīḥ.
iṣṭam, dattam, adhītaṁ ca, yajñās ca bahu|dakṣiṇāḥ—
sarvam etad apatyasya kalām n' ārhati ṣoḍaśim.
vrat'ōpavāsair bahubhiḥ kṛtaṁ bhavati, Bhīṣma, yat,
sarvaṁ tad an|apatyasya moghaṁ bhavati niścayāt.
so 'n|apatyaś ca, vṛddhaś ca, mithyā|dharm'ānusārakah,
haṁsavat tvam ap' idānīm jñātibhyaḥ prāpnuyā vadham.

41.30 evaṁ hi kathayanty anye narā jñāna|vidaḥ purā
Bhīṣma, yat tad ahaṁ samyag vaksyāmi tava śṛṇvataḥ.
«vṛddhaḥ kila samudr'ānte kaś cidd haṁso 'bhavat purā.
dharmā|vāg, anyathā|vṛttaḥ, pakṣiṇaḥ so 'nuśāsti ca,
«dharmam carata, m" ādharmam!» iti tasya vacaḥ kila
pakṣiṇaḥ śuśruvur, Bhīṣma, satataṁ satya|vādinah.
ath' āsya bhakṣyam ājahruḥ samudra|jala|cāriṇaḥ
aṇḍajā, Bhīṣma, tasy' ānye dharm'ārtham, iti śuśruma.
te ca tasya samabhyāse nikṣipy' āṇḍāni sarvaśaḥ

You regard yourself as righteous but have no knowledge of dharma; you have strayed from the path of good men. What learned man, knowing himself to be righteous, would act as you have done, Bhishma, who think what you have done is virtuous? Would any righteous—or wise—person take Amba, who loved another? Your brother Vichitra-virya, who walks the path of the good, did not seek the girl you seized; his wives were obliged to give birth to sons with another man while you were present—you who pride yourself on your virtue!

What dharma do you have, Bhishma! Your celibacy is 41.25
a lie that you further out of delusion or impotence, no doubt! Where is your prosperity, righteous one! You have not served the old, who speak of dharma—what are offerings, gifts, learning and sacrificial priests generously paid, compared with a son? About one-sixteenth the value! Any merit gained from manifold vows and fasts, Bhishma, is worthless without a son. Childless and old and a follower of false dharma, you will now die at the hands of your kinsmen, like the famous swan. Wise men of former times used 41.30
to tell that story, Bhishma, and here it is:

‘Once upon a time, there was an old swan who lived on the seacoast. He preached dharma, but behaved otherwise. He used to instruct the birds, “Do what is right and renounce what is wrong.” His companions, who spoke truthfully, were constantly subjected to such words. Fishing in the sea, these birds would bring him food, Bhishma, thinking of dharma. Before plunging into the ocean they would ask him to guard their eggs, which—always an eye on the

samudr'āmbhasy amajjanta caranto, Bhīṣma, pakṣiṇaḥ.
 teṣāṃ aṇḍāni sarveṣāṃ bhakṣayāṃ āsa pāpa|kṛt
 41.35 sa haṃsaḥ saṃpramattānām, apramattaḥ sva|karmaṇi.
 tataḥ prakṣīyamāṇeṣu teṣu teṣv, aṇḍajo 'paraḥ
 aśaṅkata mahā|prājñas, taṃ kadā cid dadarśa ha.
 tataḥ sa kathayām āsa dṛṣṭvā haṃsasya kilbiṣam
 teṣāṃ parama|duḥkh'ārtāḥ, sa pakṣi sarva|pakṣiṇām.
 tataḥ pratyakṣato dṛṣṭvā pakṣiṇas te samāgatāḥ,
 nijaghnuṣ taṃ tadā haṃsaṃ mithyā|vṛttaṃ, Kur'ūdvaḥa.⟩
 te tvāṃ haṃsa|sadharmāṇam
 ap' īme vasudh"ādhīpāḥ
 nihanyur, Bhīṣma, saṃkrudhāḥ,
 pakṣiṇas taṃ yath" āṇḍajam.
 gāthām apy atra gāyanti ye purāṇa|vido janāḥ,
 Bhīṣma, yāṃ, tāṃ ca te samyak kathayiṣyāmi, Bhārata:
 41.40 ⟨antar'ātmany abhīhate rauṣi, patra|rath', āsuci.
 aṇḍa|bhakṣaṇa|karm' āitat tava vācam atīyate.⟩

42.1 SA ME BAHU|MATO rājā Jarāsaṃdho mahā|balaḥ,
 yo 'nena yuddhaṃ n' ēyeṣa, ⟨dāso 'yam iti⟩ saṃyuge.
 Keśavena kṛtaṃ karma Jarāsaṃdha|vadhe tadā
 Bhīmasen'|Ārjunābhyāṃ ca, kas tat sādhu iti manyate?
 a|dvāreṇa praviṣṭena cchadmanā brahma|vādinā
 dṛṣṭaḥ prabhāvaḥ Kṛṣṇena Jarāsaṃdhasya bhū|pateḥ,
 yena dharm'|ātman", ātmānaṃ brahmaṇyam abhijānatā
 n' āiṣitaṃ pādyam asmai tad dātum agre dur'|ātmane!
 42.5 bhujiyatām iti ten' ōktāḥ Kṛṣṇa|Bhīma|Dhanaṃjayāḥ
 Jarāsaṃdhena, Kauravya, Kṛṣṇena vikṛtaṃ kṛtam!

main chance—the wretched creature would then eat. How- 41.35
 ever, when those eggs dwindled, one perspicacious bird got
 suspicious, and caught him in the act. Greatly saddened to
 witness this crime, the bird reported it to the others. They
 gathered together and, father of Kurus, seeing him at it
 again, killed the deceitful swan.’

These kings in their anger will kill you, whose behavior
 is so like the bird’s, just as those birds killed the old swan.
 People familiar with the ancient stories sing this song, Bhi-
 shma, which I shall now tell you: ‘You, whose wings are 41.40
 your chariot, squawk filth in your afflicted soul. The act of
 eating those eggs is contrary to the words you speak.’

HIGHLY DID I esteem the mighty Jara·sandha, who would 42.1
 not enter into battle with Krishna, deeming him a slave.
 Who will praise that deed committed by Késhava, Bhima-
 sena and Árjuna, the assassination of Jara·sandha? When
 Krishna first saw the majesty of Jara·sandha, having adopted
 a brahmin’s guise, he refused the king’s offer—made to any
 visiting brahmin—for water to wash his feet. Jara·sandha 42.5
 invited Krishna, Bhima and Árjuna to eat with him, and
 Krishna did the king the wrong of refusing that, too!

yady ayam jagataḥ kartā, yath' āinaṃ, mūrkhā, manyase,
kasmān na brāhmaṇaṃ samyag ātmānam avagacchati?
idaṃ tv āścarya|bhūtaṃ me, yad ime Pāṇḍavās tvayā
apakṛṣṭāḥ satāṃ mārgān manyante tac ca sādhu iti!
atha vā n' āitad āścaryaṃ, yeṣāṃ tvam asi, Bhārata,
strī|sadharmā ca, vṛddhaś ca, sarv'ārthānāṃ pradarśakaḥ.»

VAIŚAMPĀYANA uvāca:

- tasya tad vacanaṃ śrutvā rūkṣaṃ, rūkṣ'ākṣaraṃ bahu,
cukopa balināṃ śreṣṭho Bhīmasenaḥ pratāpavān.
42.10 tathā padma|pratīkāśe, svabhāv'āyata|vistrīṭe,
bhūyaḥ krodh'ābhītām'r'ākṣe rakte netre babhūvatuḥ.
triśikhāṃ bhru|kuṭīm c' āśya dadṛśuḥ sarva|pārthivāḥ,
lalāṭa|sthāṃ tri|kūṭa|sthāṃ Gaṅgāṃ tri|patha|gām iva.
dantān saṃdaśatas tasya kopād dadṛśur ānanam,
yug'ānte sarva|bhūtāni kālasy' ēva jighatsataḥ.
utpatantaṃ tu vegena jagrāh' āinaṃ manasvinam
Bhīṣma eva mahā|bāhur, Mahāsenam iv' ēśvaraḥ.
tasya Bhīmasya, Bhīṣmeṇa vāryamāṇasya, Bhārata,
guruṇā vividhair vākyaiḥ, krodhaḥ praśamam āgataḥ.
42.15 n' āticakrāma Bhīṣmasya sa hi vākyam ariṃ|damaḥ,
samudvṛtto ghan'āpāye velām iva mah'ōdadhiḥ.
Śiśupālas tu saṃkruddhe Bhīmasene, jan'ādhipa,
n' ākampata tadā vīraḥ, pauraṣe sve vyavasthitaḥ.
utpatantaṃ tu vegena punaḥ punar ariṃ|damaḥ
na sa taṃ cintayām āsa, siṃhaḥ kruddho mṛgaṃ yathā.
prahasamś c' ābravīd vākyam Cedi|rājaḥ pratāpavān

If he is the creator of the world, as you, fool, claim him to be, why does he not correctly regard himself as a brahmin? It surprises me that the Pándavas consider you so good when you have dragged them away from the path of good men! Or perhaps it is not so strange that you are their guide in all matters, old and effeminate as you are!”

VAISHAMPÁYANA said:

When the majestic Bhima-sena, strongest of the strong, heard this rude and harsh speech, he became angry. His eyes—prominent long, wide lotuses—turned red with rage; the corners of his eyes assumed a deep coppery hue. The entire assembly of kings saw his brow knit into three sharp points; it was as if the Ganges flowed over three peaks on his forehead. They watched his angry face as he gnashed his teeth, like Time itself preparing to smite all creatures at the end of the world. 42.10

However, when the enraged warrior leaped up, the mighty-armed Bhishma restrained him, as Maha-sena* would a great army. The guru calmed Bhima’s anger with various words, O Bhárata, and restrained him. The enemy-destroying Bhima would not disobey what Bhishma told him, just as the ocean, swollen by the end of the rains, does not flood its shores. Shishu-pala did not flinch before the enraged Bhima-sena; the brave warrior stood firm in his manliness, thinking little of him as he rose again and again, as an angry lion might ignore some paltry game. The majestic King of the Chedis laughed as he watched the impetuous Bhima-sena, and said, “Bhishma, let him go! These kings 42.15

Bhīmasenam abhikruddham dṛṣṭvā bhīma|parākramam:
«muñc' âinaṃ, Bhīṣma| paśyantu yāvad enaṃ nar'ādhīpāḥ
mat|prabhāva|vinirdagdham, patamgam iva vahninā.»

42.20 tataś Cedi|pater vākyaṃ tac chrutvā Kuru|sattamaḥ
Bhīmasenam uvāc' êdam Bhīṣmo matimatām varaḥ:

BHĪṢMA uvāca:

43.1 «CEDI|RĀJA|KULE jātas try|akṣa eṣa catur|bhujah;
rāsabh'|ārāva|sadṛśaṃ rurāva ca, nanāda ca!
ten' āsya mātā|pitarau tresatus tau sa|bāndhavau,
vaikṛtaṃ tac ca tau dṛṣṭvā tyāgāya kurutām matim.
tataḥ sa|bhāryaṃ nṛpatiṃ, s'āmātyaṃ, sa|purohitam
cintā|saṃmūḍha|hṛdayaṃ vāg uvāc' â|śarīriṇī:
«eṣa te, nṛpate, putraḥ śrīmāñ jāto, bal'ādhikah,
tasmād asmān na bhetavyam. avyagraḥ pāhi vai śiśum.

43.5 na ca v" âitasya mṛtyur vai, na kālāḥ pratyupasthitaḥ,
mṛtyur hant" āsya śastreṇa, sa c' ôtpanno, nar'ādhīpa.»

saṃśruty' ôdāhṛtaṃ vākyaṃ bhūtam antarahitaṃ tataḥ,
putra|sneh'|ābhisam̐taptā jananī vākyaṃ abravīt:
«yen' êdam īritaṃ vākyaṃ mam' âiva tanayaṃ prati,
prāñjalis taṃ namasyāmi. bravītu sa punar vacaḥ
yathā|tathyena, bhagavān devo vā, yadi v" êtaraḥ
śrotum icchāmi putrasya ko 'sya mṛtyur bhaviṣyati.»

antarbhūtaṃ tato bhūtam uvāc' êdam punar vacaḥ,
«yasy' ôtsaṅge gr̥hītasya bhujāv abhyadhikāḥ ubhau
43.10 patiṣyataḥ kṣiti|tale, pañca|śīrṣāv iv' ôragau,
ṛtīyam etad bālasya lalāṭa|sthaṃ ca locanam
nimajjiṣyati yaṃ dṛṣṭvā—so 'sya mṛtyur bhaviṣyati.»

can watch him burn in the fire of my majesty like an insect in a flame."

Thereupon Bhishma, eminent Kuru, greatest of intelligent men, said to Bhima-sena: 42.20

BHISHMA said:

"THIS SHISHU-PALA was born in the line of the Chedis, with three eyes and four arms. He wailed and shrieked and brayed like an ass! His father, mother and relatives shuddered at the sight of him; when they saw his monstrous body, they resolved to abandon him. Then a disembodied voice was heard, addressing the king and his wife, ministers and priests, all of whom were troubled and anxious at heart: 'This child which has been born to you will grow in strength and be prosperous: do not fear him, he is not yet in danger. Cherish the child. The time for his death has not yet come; however, the one who will kill him with weapons has been born.' 43.1 43.5

When she heard these words, the mother, tormented by love for her son, replied, 'I clasp my hands in reverence and bow before the voice that has told me of my son. Whether this voice is that of an exalted deity or of any other being, please speak again. I wish to hear who will slay my son.'

The invisible being indeed spoke again: "The one into whose lap the child's two extra arms will fall like a five-headed snake hurtling toward the ground, and at the sight of whom his third eye will sink into its cavity—that one will be the death of your son." 43.10

try|akṣaṃ, catur|bhujam śrutvā, tathā ca samudāhṛtam,
pr̥thivyām pāṛthivāḥ sarve abhyagacchan didṛkṣavaḥ.
tān pūjayitvā saṃprāptān yath”|ārhaṃ sa mahī|patiḥ
ek’|āikasya nṛpasy’ ānke putram āropayat tadā.
evaṃ rāja|sahasrāṇām pṛthaktvena yathā|kramam
śísur ānke samārūḍho; na tat prāpa nidarśanam.

etad eva tu saṃśrutya Dvāravatyām mahā|balau,
43.15 tataś Cedi|puram prāptau Saṃkarṣaṇa|Janārdanau
Yādavau, Yādaviṃ draṣṭuṃ svasāram tau pitus tadā.
abhivādyā yathā|nyāyam, yathā|śreṣṭham nṛpāmś ca tān,
kuśal’|ān|āmayaṃ pṛṣṭvā niṣaṇṇau Rāma|Keśavau.
s” ābhycarya tau tadā vīrau prītyā c’ ābhyaadhikam tataḥ,
putram Dāmodar’|ōtsaṅge devī saṃnyadadhāt svayam.
nyasta|mātrasya tasy’ ānke bhujāv abhyaadhikāv ubhau
petatus, tac ca nyanaṃ nimamajja lalāṭa|jam.

tad dr̥ṣṭvā vyathitā, trastā, varam Kṛṣṇam ayācata:
‘dadasva me varam, Kṛṣṇa, bhay’|ārtāyā, mahā|bhujā.
43.20 tvaṃ hy ārtānām samāśvāso, bhītānām abhaya|pradaḥ.›
evam uktas tataḥ Kṛṣṇaḥ so ’bravīd Yadu|nandanah:
‘mā bhais tvaṃ devi, dharmā|jñe, na matto ’sti bhayam tava.
dadāmi kaṃ varam? kiṃ ca karavāṇi pitṛ|śvasaḥ?
śakyam vā, yadi v” ā|śakyam, kariṣyāmi vacas tava.›

evam uktā tataḥ Kṛṣṇam abravīd Yadu|nandanam:
‘Śīsupālasy’ āparādhān kṣamethās tvaṃ, mahā|bala,
mat|kṛte, Yadu|śārdūla. viddhy enaṃ me varam, prabho.»

When kings the world over heard of the three-eyed, four-armed child, they all came in their wish to see him. The King of the Chedis honored each upon his arrival according to his merit, and placed the child upon the lap of each of the thousand rulers, one after another. The prediction, however, did not come true.

The Yádavas Janárdana and Sankárshana, their curiosity aroused at stories of the child, were the next to come to the city of the Chedis, wishing to see their father's sister Yádavi. Rama and Késhava paid their respects to all those present, according to the merit and authority of each, and inquired after everybody's health. The queen herself was greatly delighted to worship the two heroes and place her son in Damódara's lap;* no sooner had she done so than the two extra arms fell off and the third eye sank into its socket. 43.15

The queen, alarmed at the sight of this, then begged: 'Mighty-armed Krishna, grant me a boon. I am distressed and afraid, and I know you comfort the distraught and reassure the fearful.' 43.20

The splendid Yádava replied, 'Fear not, virtuous queen. I shall not harm you. But what boon shall I grant you? What may I do for my aunt? Possible or impossible, I shall do what you say.'

At this, the queen told Krishna, 'Mighty hero, pray pardon any offense my son Shishu-pala may commit, for my sake. My lord, tiger among Yádavas, this is the boon I ask.'

KRṢṢA uvāca:

«aparādha|śataṃ kṣāmyaṃ mayā hy asya, pitṛ|śvasaḥ
putrasya te vadh'ārhasya. mā tvaṃ śoke manaḥ kṛthāḥ.»

BHĪṢMA uvāca:

43.25 «evam eṣa nṛpaḥ pāpaḥ Śīsupālaḥ su|manda|dhīḥ
tvāṃ samāhvayate, vīra, Govinda|vara|darpitah.»

BHĪṢMA uvāca:

44.1 «N' Āiṣā CEDI|PATER buddhir, yayā tv āhvayate 'cyutam.
nūnam eṣa jagad|bhartuḥ Kṛṣṇasy' āiva viniścayaḥ!
ko hi mām, Bhīmasen, ' ādya kṣitāv arhati pārthivaḥ
kṣeptuṃ kālā|parīt'|ātmā, yath" āiṣa kula|pāṃsanah?
eṣa hy asya mahā|bāhus tejo|'mśas ca Harer dhruvam.
tam eva punar ādātum icchaty uta tathā vibhuḥ.
yen' āiṣa, Kuru|śārdūla, śārdūla iva Cedi|rāt
garjaty at'|īva durbuddhiḥ, sarvān asmān a|cintayan.»

VAIŚAMPĀYANA uvāca:

44.5 tato na mamṛṣe Caidyas tad Bhīṣma|vacanaṃ tadā,
uvāca c' āinaṃ saṃkruddhaḥ punar Bhīṣmam ath' ōttaram.

ŚĪSUPĀLA uvāca:

«dviṣatām no 'stu, Bhīṣm, ' āiṣa prabhāvaḥ, Keśavasya yaḥ,
yasya saṃstava|vaktā tvaṃ bandivat satat'|ōtthitaḥ!
saṃstave ca mano, Bhīṣma, pareṣāṃ ramate yadi,
tadā saṃstauṣi rājñas tvam, imaṃ hitvā Janārdanam!
Daradaṃ stuhi Bāhlikam imaṃ pārthiva|sattamam,
jāyamānena yen' āyam abhavad dāritā mahī!
Vaṅg'|Āṅga|viṣay'|ādhyakṣaṃ, sahasr'|ākṣa|samaṃ bale,
stuhi Karṇam imaṃ, Bhīṣma, mahā|cāpa|vikarṣaṇam,

KRISHNA said:

‘I shall forgive a hundred crimes of this son of yours, even if they merit death itself. Grieve not!’

BHISHMA said:

“This is why the wicked and stupid Shishu·pala, great hero, emboldened by Govínda’s boon, is challenging you.” 43.25

BHISHMA said:

“IT IS NOT THE Chedi’s intention to fight Áchyuta. Surely it is Krishna’s, lord of the world! What king on earth, Bhima·sena, would in his right mind abuse me, as this disgraceful wretch has, if not seized by Fate? This long-armed monarch is but an atom of Hari’s majesty. And Hari, for his part, intends to recover that particle of lost glory. This explains why this Chedi King is bellowing like a tiger. The stupid fool cares little about the rest of us.” 44.1

VAISHAMPÁYANA said:

Shishu·pala could not stomach Bhishma’s words and furiously replied: 44.5

SHISHU·PALA said:

“May our foes, Bhishma, possess Krishna’s majesty, whose praises you, forever on your feet like a herald, keep singing! If you take such pleasure in praising others, Bhishma, then why not leave Janárdana aside and worship these other kings instead? Praise Dárada Báhlika, greatest of monarchs, whose birth rent the world asunder! Praise Karna, the ruler of Vanga and Anga, the thousand-eyed deity’s* equal in strength, who was born wearing celestial earrings crafted by the gods, whose mighty arms draw the great bow and 44.10

- 44.10 yasy' ême kuṇḍale divye saha|je, deva|nirmite,
kavacaṃ ca, mahā|bāho, bāl'|ārka|sadṛśa|prabham,
Vāsava|pratimo yena Jarāsaṃdho 'ti|durjayah
vijito bāhu|yuddhena, deha|bhedaṃ ca lambhitaḥ!
Droṇaṃ, Drauṇiṃ ca sādhu tvam
pitā|putrau mahā|rathau
stuhi; stutyāv ubhau, Bhīṣma, satataṃ dvija|sattamau,
yayor anyataro, Bhīṣma, saṃkruddhaḥ sa|car'|ācarām
imāṃ vasumatīm kuryān niḥśeṣām, iti me matiḥ.
Droṇasya hi samaṃ yuddhe na paśyāmi nar'|ādhipam,
n' Āśvatthāmnah samaṃ, Bhīṣma. na ca tau stotum icchasi?
- 44.15 pṛthivyām sāgar'|āntāyām yo vai pratisamo bhavet,
Duryodhanaṃ tvam rāj'|ēndram atikramya mahā|bhujam,
Jayadrathaṃ ca rājānaṃ kṛt'|āstraṃ, dṛḍha|vikramam,
Drumaṃ Kiṃpuruṣ'|ācāryaṃ loke prathita|vikramam
atikramya mahā|vīryaṃ kiṃ praśaṃsasi Keśavam?
vṛddhaṃ ca Bhārat'|ācāryaṃ tathā Śāradvataṃ Kṛpam
atikramya mahā|vīryaṃ kiṃ praśaṃsasi Keśavam?
dhanurdharāṇām pravaraṃ Rukmiṇaṃ puruṣ'|ōttamam
atikramya mahā|vīryaṃ kiṃ praśaṃsasi Keśavam?
Bhīṣmakam ca mahā|vīryaṃ,
Dantavakraṃ ca bhūmi|pam,
Bhagadattaṃ yūpa|ketum,
Jayatsenaṃ ca Māgadham,
44.20 Virāṭa|Drupadau c' ōbhau,
Śakuniṃ ca Bṛhadbalaṃ,
Vind'|Ānuvindāv Āvantiyau,
Pāṇḍyaṃ, Śvetam ath' ōttamam
Śaṅkhaṃ ca su|mahā|bhāgaṃ, Vṛṣasenaṃ ca māninam,
Ekalavyaṃ ca vikrāntaṃ, Kāliṅgaṃ ca mahā|ratham

support a coat of mail that gleams like the morning sun! He vanquished the invincible Jara-sandha, a match for Vāsava, in a great wrestling combat and tore his body into pieces!

Praise the honorable warriors Drona and Drauni, father and son, noblest of brahmins, who deserve to be honored, either of whom, if enraged, could annihilate every form of life on this earth! I see no king to equal Drona in battle, nor anybody who could match Ashvattháman. Yet you do not wish to praise them?

You have ignored Duryódhana, that long-armed king 44.15
of kings unparalleled throughout the continents and the oceans; you have ignored Jayad-ratha, a master of all weapons and fighter of uncompromising valor, Druma, preceptor of the Kímpurushas, whose heroism is known throughout the world. You have overlooked all these, preferring to worship Késhava! You have ignored heroic and venerable Kripa—Sharádvat's son—who taught the Bháratas, preferring to worship Késhava! You have ignored the heroic Rukmin—most eminent of men and most skilled of bowmen—preferring to worship Késhava!

Valorous Bhíshmaka, mighty Danta-vakra, Bhaga-dat-
ta, renowned for his sacrificial stakes, Jayat-sena, King of
Mágadha, Viráta and Drúpada, Shákuni and Brihad-bala, 44.20
Vinda and Anuvínda of Avánti, Pandya, prosperous Shveta
of Upper Shankha, proud Vrisha-sena, courageous Eka-la-
vya, mighty warrior of Kalínga—you have overlooked all
these, and instead worshipped Késhava! If you really want
to worship people, Bhishma, what about such rulers as Sha-
lya?

atikramya mahā|vīryaṃ kiṃ praśaṃsasi Keśavam?
 Śaly'ādīn api kasmāt tvam na stauṣi vasudh"ādhīpān,
 stavāya yadi te buddhir vartate, Bhīṣma, sarvadā?

kiṃ hi śakyaṃ mayā kartuṃ, yad vṛddhānāṃ tvayā, nṛpa,
 purā kathayatāṃ nūnaṃ na śrutaṃ dharma|vādināṃ?
 ātma|nind", ātma|pūjā ca, para|nindā, para|stavaḥ—
 an|ācaritam āryānāṃ vṛttam etac catur|vidham.

44.25 yad a|stavyam imaṃ śāsvan mohāt saṃstauṣi bhaktitaḥ
 Keśavam, tac ca te, Bhīṣma, na kaś cid anumanyate.
 katham Bhojasya puruṣe varga|pāle durātmani
 samāveśayase sarvaṃ jagat kevala|kāmyayā?

atha c' āiṣā na te buddhiḥ prakṛtiṃ yāti, Bhārata,
 may" āiva kathitaṃ pūrvam bhūliṅga|śakunir yathā.
 bhūliṅga|śakunir nāma pārśve Himavataḥ pare,
 Bhīṣma, tasyāḥ sadā vācaḥ śrūyante 'rtha|vigarhitāḥ.
 «mā sāhasam! it' > idaṃ sā satataṃ vāśate kila,
 sāhasam c' ātman" āt'|īva carantī n' āvabudhyate.

44.30 sā hi māṃs'|ārgalaṃ, Bhīṣma, mukhāt siṃhasya khādataḥ
 dant'|āntara|vilagnaṃ yat, tad ādatte 'lpa|cetanā!
 icchataḥ sā hi siṃhasya, Bhīṣma, jīvaty a|saṃśayam.
 tadvat tvam apy, a|dharmiṣṭha, sadā vācaḥ prabhāṣase;
 icchatāṃ bhūmi|pālānāṃ, Bhīṣma, jīvasy a|saṃśayam,
 loka|vidviṣṭa|karmā hi n' ānyo 'sti bhavatā samaḥ!»

VAIŚAMPĀYANA uvāca:

tataś Cedi|pateḥ śrutvā Bhīṣmaḥ sa kaṭukaṃ vacaḥ,
 uvāc' ēdaṃ vaco, rājaṃś, Cedi|rājasya śṛṇvataḥ:
 «icchatāṃ kila nām' āham jīvāmy eṣāṃ mahī|kṣitām,
 so 'ham na gaṇayāmy etāṃs tṛṇen' āpi nar'|ādhipān!»
 44.35 evam ukte tu Bhīṣmeṇa tataḥ saṃcukruśur nṛpāḥ.
 ke cij jahṛṣire tatra. ke cid Bhīṣmaṃ jagarhire.

There is nothing I can do, O king, if you have so clearly learned nothing from wise men who discourse on dharma. Have you never heard, Bhishma, that the nobility shuns both reproach and glorification, whether of oneself or of others? Nobody, Bhishma, approves of how you in your delusion harp on and on, praising the unlaudable Késhava! By what caprice have you made a wretched herd-keeper for Bhojas into the center of the universe? 44-25

Perhaps, O Bhárata, this inclination of yours is not out of keeping with your true nature—did I not allude to the bird you resemble, the *bhulínga*? This *bhulínga* bird lives on remote Himalayan slopes, Bhishma, and her words are quite reprehensible. ‘Do not act rashly!’ she keeps on saying, quite unconscious of her own behavior. This dim-witted creature even feeds on flesh stuck between the teeth of feeding lions! She really lives at the lion’s pleasure, and what she says does not bear listening to. While you, Bhishma, live at the pleasure of these kings, for there is no one whose acts are more heinous!” 44-30

VAISHAMPÁYANA said:

Challenged with the Chedi King’s vitriolic provocation, Bhishma retorted, “I do indeed live at the pleasure of these kings, and, yes, I do indeed regard them as little more than blades of grass!”

The kings were furious at Bhishma’s dismissive response. The hairs on their bodies prickled with anger. Some reviled 44-35

ke cid ūcur mah”|ēṣvāsāḥ śrutvā Bhīṣmasya tad vacaḥ:
 «pāpo, ’valipto, vṛddhaś ca—n’ āyaṃ Bhīṣmo ’rhati kṣamām.
 hanyatām durmatir Bhīṣmaḥ paśuvat sādhu ayam, nṛpāḥ,
 sarvaiḥ sametya saṃrabdhair, dahyatām vā kaṭ’|āgninā!»

iti teṣāṃ vacaḥ śrutvā tataḥ Kuru|pitāmahaḥ
 uvāca matimān Bhīṣmas tān eva vasudh”|ādhipān:
 «uktasy’ ōktasya n’ ēh’ āntam ahaṃ samupalakṣaye.
 yat tu vakṣyāmi tat sarvaṃ śṛṇudhvaṃ, vasudh”|ādhipāḥ.

44.40 paśuvad ghātanaṃ vā me, dahanam vā kaṭ’|āgninā
 kriyatām, mūrdhni vo nyastaṃ may” ēdaṃ sakalaṃ padam!
 eṣa tiṣṭhati Govindaḥ pūjito ’smābhir Acyutaḥ.
 yasya vas tvarate buddhir maraṇāya, sa Mādhavam
 Kṛṣṇam āhvatātāṃ adya yuddhe cakra|gadā|dharam,
 yāvad asy’ āiva devasya dehaṃ viśatu pātitaḥ.»

45.1 TATAḤ ŚRUTV” āiva Bhīṣmasya Cedi|rāḍ uru|vikramaḥ,
 yuyutsur Vāsudevena, Vāsudevam uvāca ha:
 «āhvaye tvām! raṇaṃ gaccha mayā sārdhaṃ, Janārdana,
 yāvad adya nihanmi tvām sahitaṃ sarva|Pāṇḍavaiḥ!
 saha tvayā hi me vadhyāḥ sarvathā Kṛṣṇa|Pāṇḍavāḥ,
 nṛpatīn samatikramya, yair a|rājā tvam arcitaḥ.
 ye tvām dāsam, a|rājānaṃ bālyād arcanti durmatim,
 an|arham arhavat, Kṛṣṇa, vadhyās ta iti me matiḥ!»

45.5 ity uktvā rāja|śārdūlas tasthau garjann amaraṇaḥ.
 evam uktas tataḥ Kṛṣṇo mṛdu|pūrvam idaṃ vacaḥ
 uvāca pāṛthivān sarvān sa samakṣaṃ ca vīryavān:
 «eṣa naḥ śatrur atyantam, pāṛthivāḥ, Sātvatī|sutaḥ.
 Sātvatānāṃ nṛśaṃs’|ātmā na hito ’n|apakāriṇām.
 Prāgjyotiṣa|puraṃ yātān asmān jñātvā nṛśaṃsa|kṛt
 adahad Dvārakām eṣa, svasrīyaḥ san nar’|ādhipāḥ!

him. Some great archers cried, "Evil and insolent is the old Bhishma; he does not deserve our pardon! May we all unite and slay the wretched man like a sacrificial animal, or burn him on a great pyre!"

At such talk, the wise grandfather of the Kurus said to the assembled kings, "I see no end to all this. Listen, therefore, to what I shall say, and that will be all. Whether you slay 44.40 me like an animal or burn me on a great fire, I put my foot on your heads! Govínda Áchyuta stands here, universally worshipped. Anybody who wants to die should challenge this mace-wielding, discus-whirling Mádhava to a duel now, until, slain, he becomes simply another part of Krishna's body."

WHEN THE VALIANT Lord of the Chedis heard him, he 45.1 challenged Vasudéva, eager for combat, "I defy you, Janár-dana. Fight with me and I shall slay you and all the Pándavas, because, yes, I shall kill the Pándavas as well. They overlooked countless kings and in their folly honored you—you who are no monarch, nothing but an ignorant serf! You deserve nothing, yet they saw fit to honor you. They deserve death!" With such words, the tiger among kings stood there 45.5 bellowing and fuming.

The mighty Krishna then addressed Shishu-pala gently, in front of all the other kings: "This son of Sátvati is our bitter enemy. His cruel spirit wishes the Sátvatas ill, though they have done him no wrong. Once when we were on the way to Prag-jyótisha the malicious wretch burned down Dváraka in our absence, dear kings, even though he is our cousin! Once when King Bhoja was enjoying some sport on

krīḍato Bhoja|rājasya eṣa Raivatake girau
 hatvā, baddhvā ca tām sarvān upāyāt sva|puram purā.
 aśva|medhe hayaṃ medhyam utsṛṣṭaṃ, rakṣibhir vṛtam,
 pitur me yajña|vigñh' |ārtham aharat pāpa|niścayaḥ.

45.10 Sauvīrān pratiyātām ca Babhror eṣa tapasvinaḥ
 bhāryām abhyaharan mohād, a|kāmām tām ito gatām.
 eṣa māyā|praticchannaḥ Karūṣ' |ārthe tapasvinīm
 jahāra Bhadrām Vaiśālīm mātulasya nṛśaṃsa|kṛt!

pitṛ|śvasuḥ kṛte duḥkhaṃ su|mahan marṣayāmy aham.
 diṣṭyā tv idaṃ sarva|rājñām saṃnidhāv adya vartate.
 paśyanti hi bhavanto 'dya mayy at' |īva vyatikramam
 kṛtāni tu parokṣaṃ me yāni, tāni nibodhata.
 imaṃ tv asya na śakṣyāmi kṣantum adya vyatikramam
 avalepād vadh' |ārhasya samagre rāja|maṇḍale.

45.15 Rukmiṇyām asya mūḍhasya prārthan' āsīn mumūrṣataḥ
 na ca tām prāptavān mūḍhaḥ, sūdro veda|śrutim yathā!»

evam|ādi tataḥ sarve sahitās te nar' |ādhipāḥ
 Vāsudeva|vacaḥ śrutvā Cedi|rājaṃ vyagarhayan.
 tasya tad vacanaṃ śrutvā Śiśupālaḥ pratāpavān
 jahāsa svanavadd hāsaṃ, vākyaṃ c' ēdam uvāca ha:
 «mat|pūrvām Rukmiṇīm, Kṛṣṇa, saṃsatsu parikīrtayan,
 viśeṣataḥ pāṛthiveṣu, vṛīḍām na kuruṣe katham?
 manyamāno hi kaḥ satsu puruṣaḥ parikīrtayet
 anya|pūrvām striyaṃ jātu, tvad|anyo, Madhu|sūdana?

45.20 kṣama vā yadi te śraddhā, mā vā, Kṛṣṇa, mama kṣama.
 kruddhād v' āpi, prasannād vā kiṃ me tvatto bhaviṣyati?»

Mount Ráivataka, he captured his retainers, took them to his own city, and killed them. Once the malevolent schemer stole the ceremonial horse set free at the great Horse Sacrifice under the guard of armed men, just to obstruct my father's ceremony! Furthermore, the misguided fool once 45.10 abducted the wife of the sage Babhru while she was on her way to Sauvira, much to her displeasure. And the scoundrel, artfully disguised, offended his uncle when he seized Bhadra of Vishála, the intended bride of the King of Karúsha!

I have endured great suffering for the sake of my father's sister; and it is indeed fortunate that all this is now unfolding before all of these kings. You are witnesses today to this unparalleled offense; now hear of his other, less obvious, offenses. I can no longer bear this present insult; arrogance of this sort amid this assembly of kings warrants nothing less than death. The miserable wretch already courted death 45.15 when he desired Rúkmini, though he came as close to his purpose as a serf to Vedic knowledge!"

The assembled kings, hearing Vasudéva's words, started to revile the King of the Chedis. Majestic Shishu·pala, however, jeered noisily and said, "How can you not feel shame, Krishna, in declaring before this assembly of kings that I had designs on Rúkmini? What self-respecting man but you, slayer of Madhu, would declare before virtuous men that his wife was intended for another? If you so wish, put up 45.20 with me, Krishna! Angry or friendly, what can you possibly do to me?"

tathā bruvata ev' āsya bhagavān Madhu|sūdanah
manas" ācintayac cakram daitya|varga|niśūdanam.
etasminn eva kālē tu cakre hasta|gate sati,
uvāca bhagavān uccair vākyaṃ vākya|viśāradaḥ:
«śṛṇvantu me, mahī|pālā, yen' āitat kṣamitaṃ mayā
aparādha|śataṃ kṣāmyaṃ mātur asy' āiva yācane,
dattaṃ mayā yācitaṃ ca; tāni pūrṇāni, pāṛthivāḥ.
adhunā vadhayīṣyāmi paśyatām vo mahī|kṣitām!»

45.25 evam uktvā Yadu|śreṣṭhaś Cedi|rājasya tat|kṣaṇāt
vyapāharac chirah kruddhaś cakreṇ' āmitra|karṣaṇah.
sa papāta mahā|bāhur, vajr'āhata iv' ācalaḥ.
tataś Cedi|pater dehāt tejo 'gryaṃ dadṛśur nṛpāḥ
utpatantaṃ, mahā|rāja, gaganād iva bhāskaram.
tataḥ kamala|patr'ākṣaṃ Kṛṣṇaṃ loka|namaskṛtam
vavande tat tadā tejo, viveśa ca, nar'ādhipa.
tad adbhutam amanyanta dṛṣṭvā sarve mahī|kṣitaḥ,
yad viveśa mahā|bāhuṃ tat tejaḥ puruṣ'|ōttamam.
an|abhre pravavarṣa dyauḥ, papāta jvalit'āśaniḥ
Kṛṣṇena nihate Caidye, cacāla ca vasuṃ|dharā.

45.30 tataḥ ke cin mahī|pālā n' ābruvaṃs tatra kiṃ cana,
atīta|vāk|pathe kālē prekṣamāṇā Janārdanam.
hastair hast'āgram apare pratyapīṣann amarṣitāḥ.
apare daśanair oṣṭhān adaśan krodha|mūrchitāḥ.
rahaś ca ke cid Vārṣṇeyaṃ praśaśaṃsur nar'ādhipāḥ,
ke cid eva su|saṃrabdhā, madhya|sthās tv apare 'bhavan.
prahrṣṭāḥ Keśavaṃ jagmuḥ saṃstuvanto maha"|rṣayaḥ,
brāhmaṇās ca mah"ātmānaḥ, pāṛthivās ca mahā|balāḥ
śaśaṃsur nirvṛtāḥ sarve dṛṣṭvā Kṛṣṇasya vikramam.

As Shishu·pala was speaking, the thoughts of the slayer of Madhu turned to his discus, which had slaughtered multitudes of demons. At that very moment, discus in hand, eloquent Krishna said, "Listen, lords of the earth, to why I tolerated him for so long. His mother requested that I pardon a hundred offenses he might commit, and I granted her this boon. But now, noble kings, my tolerance has expired. I shall slay him before your eyes, great monarchs!"

Thereupon the enemy-tormenting Yádava angrily sliced 45.25
off Shishu·pala's head with his discus. The long-armed monarch fell to the ground like a cliff struck by lightning. Then, great king, the great crowd saw a great fire flow out of the Chedi King's body; it was as if the sun had sailed high into the sky. The blazing mass of energy worshipped Krishna, the lotus-eyed deity honored by all on earth, and entered his body. The kings were numb with astonishment at this fantastic sight. When Krishna slew the Chaidya, the skies poured with rain, though there were no clouds, and flashes of lightning flew down from the heavens. The earth trembled.

Some kings, unable to utter a word, just stood there gap- 45.30
ing at Janárdana. Others, angered at Shishu·pala's death, squeezed their palms together forcefully or ground their teeth violently. However, many, though surrounded by ambivalent or furious rulers, privately praised the Vrishni. Great-souled brahmin sages were overjoyed and went up to Késhava, singing his praises. Likewise many great-souled brahmins and mighty kings hailed him in delight, deeply impressed by his valor.

Pāṇḍavas tv abravīd bhrātṛn, «sat|kāreṇa mahī|patim
45.35 Damaghoṣ'|ātmajaṃ vīraṃ saṃskṣārayata mā ciram.»
tathā ca kṛtavantas te bhrātur vai śāsanaṃ tadā;
Cedīnām ādhipatye ca putram asya mahī|pateḥ
abhyaśiṅcat tadā Pārthaḥ saha tair vasudh"|"ādhipaiḥ.

tataḥ sa Kuru|rājasya kratuḥ sarva|saṃṛddhimān,
yūnām prīti|karo, rājan, sa babhau vipul'|"āujasaḥ.
śānta|vigrahaḥ, sukh'|"ārambhaḥ, prabhūta|dhana|dhānyavān,
annavān, bahu|bhakṣyaś ca, Keśavena surakṣitaḥ.
samāpayām āsa ca taṃ rāja|sūyaṃ mahā|kratum
taṃ tu yajñaṃ mahā|bāhur ā samāpter Janārdanaḥ;
rarakṣa bhagavān Śauriḥ śārṅga|cakra|gadā|dharah.

45.40 tatas tv avabhr̥tha|snātaṃ dharm'|"ātmānaṃ Yudhiṣṭhiram
samastaṃ pāṛthivaṃ kṣatram abhigamy' ēdam abravīt:
«diṣṭyā vardhasi, dharmajña! sāmrajyaṃ prāptavān, vibho.
Ājamīdḥ', Ājamīdhānāṃ yaśaḥ saṃvardhitaṃ tvayā
karmaṇ' āitena, rāj'|"ēndra, dharmas ca su|mahān kṛtaḥ.
āpṛcchāmo, nara|vyāghra, sarva|kāmaiḥ su|pūjitaḥ.
sva|rāṣṭrāṇi gamiṣyāmas; tad anujñātum arhasi.»

śrutvā tu vacanaṃ rājñāṃ dharm|rājo Yudhiṣṭhiraḥ
yath"|"ārhaṃ pūjya nṛpatīn, bhrātṛn sarvān uvāca ha:
«rājānaḥ sarva ev' āite prīty"|"āsmān samupāgatāḥ,
45.45 prasthitaḥ svāni rāṣṭrāṇi mām āpṛcchya paraṃ|tapāḥ.
te 'nuvrajata, bhadraṃ vo, viṣay'|"āntaṃ nṛp'|"ōttamān.»

Yudhi-shthira told his brothers to prepare for the funerary rites of the deceased king, Dama-ghosha's brave son, without delay. And the Pándava brothers acted upon the king's orders. The Partha, with all the other kings, then anointed Shishu-pala's son to the sovereignty of the Chedis. 45.35

Thereafter, the great sacrifice of the King of the Kurus was blessed with every prosperity; it inspired great joy in the young and shone with splendor. When the obstacles had been removed, the ceremony, which had started so auspiciously with lavish displays of wealth and abundance of rich foods and grains, continued under the long-armed Krishna's watchful eye; he guarded over all the festivities with his bow, discus and mace until that great sacrifice, the Royal Consecration, had drawn to its conclusion.

When the virtuous Yudhi-shthira had taken his post-sacrificial bath, the entire assembly of kings approached him to say, "Congratulations, righteous lord! You have obtained universal sovereignty. Ajamídhya, you have furthered the glory of all Ajamídhya! King of kings, with this sacrifice you have attained the highest virtue. We bid you farewell, tiger among men; the honor you have bestowed upon us exceeded our highest expectations. With your permission, we shall now return to our own kingdoms." 45.40

Yudhi-shthira, the Dharma King, having heard the kings' request, paid his respects to them all as each deserved. He then addressed his brothers: "These great men came to us out of affection. Now they have bid us farewell and wish to return home. Do me the honor of conducting them to their borders. Blessings to you all!" 45.45

bhrātur vacanam ājñāya Pāṇḍavā dharmā|cāriṇaḥ
yath”|ārhaṃ nṛpatīn sarvān ek’|āikaṃ samanuvrajan.
Virāṭam anvayāt tūrṇaṃ Dhṛṣṭadyumnaḥ pratāpavān,
Dhanamjayo Yajñasenaṃ mah”|ātmānaṃ mahā|rathaḥ
Bhīṣmaṃ ca, Dhṛtarāṣṭraṃ ca Bhīmaseno mahā|balaḥ,
Droṇaṃ ca sa|sutaṃ vīraṃ Sahadevo yudhāṃ patiḥ.
Nakulaḥ Subalaṃ, rājan, saha|putraṃ samanvayāt,
Draupadeyāḥ sa|Saubhadraḥ pārvatīyān mahā|rathān.
45.50 anvagacchaṃs tath” āiv’ ānyān kṣatriyān kṣatriya’|rṣabhāḥ.
evaṃ sulpūjitāḥ sarve jagmur viprās ca sarvaśaḥ.

gateṣu pāṛthiv’|ēndreṣu sarveṣu, brāhmaṇeṣu ca,
Yudhiṣṭhiraṃ uvāc’ ēdaṃ Vāsudevaḥ pratāpavān.
«āprcche tvām, gamiṣyāmi Dvārakām, Kuru|nandana.
rāja|sūyaṃ kratu|śreṣṭhaṃ diṣṭyā tvam prāptavān asi.»
tam uvāc’ āivam uktas tu dharmā|rājo Janārdanam:
«tava prasādād, Govinda, prāptaḥ kratu|varo mayā;
kṣatraṃ samagram api ca tvat|prasādād vaśe sthitam,
upādāya baliṃ mukhyaṃ mām eva samupasthitam.
45.55 kathaṃ tvad|gaman’|ārthaṃ me vāṇī vitarate, ’n|agha?
na hy ahaṃ tvām ṛte, vīra, ratim prāpnomi karhi cit.
avaśyaṃ c’ āiva gantavyā bhavatā Dvārakā purī.»

evam uktaḥ sa dharm’|ātmā Yudhiṣṭhira|sahāyavān
abhigamy’ ābravīt prītaḥ Pṛthāṃ pṛthu|yaśā Hariḥ:
«sāmrajyaṃ samanuprāptaḥ putrās te ’dya, pitṛ|śvasaḥ,
siddh’|ārthā, vasumantaś ca; sā tvam prītim avāpnuhi!
anujñātas tvayā c’ āhaṃ Dvārakām gantum utsahe.»
Subhadraṃ, Draupadīm c’ āiva sabhājayata Keśavaḥ,
niṣkramy’ āntaḥ|purāc c’ āiva Yudhiṣṭhira|sahāyavān.

The virtuous Pándavas accompanied each king to his own kingdom in turn as their brother had requested. The majestic Dhrishta-dyumna quickly escorted Viráta; Dhanan-jaya led the great-souled warrior Yajna-sena; the mighty Bhima-sena accompanied Bhishma and Dhrita-rashtra; Saha-deva conducted Drona and his sons; Nákula led Súbala and his son; and the sons of Dráupadi and Subhádra followed the mountain warriors. The bulls among kshatriyas did the same for the lesser kshatriyas; the thousands of brahmins, highly honored, went their own way. 45.50

When all the great kings and brahmins had left, the majestic Vasudéva said to Yudhi-shthira, “With your leave, noble Kuru, I shall go to Dváraka. By good fortune, you have accomplished the noblest of sacrifices.” The Dharma King replied to Janárdana, “It is by your grace, Govínda, that I performed this ceremony successfully, as it is by your grace that the whole ruling class accepts my command and pays generous tribute. I hate to see you go, faultless one. What joy is there without you? However, of course you have to go back to Dváraka city.” 45.55

The far-famed Hari, thus addressed by the Dharma King, went to see Pritha and said to her affectionately, “Your sons have won universal sovereignty, dear aunt. They have achieved their goal and won prosperity. You must be delighted! With your permission, I shall depart for Dváraka.” Késhava paid his respects to Subhádra and Dráupadi, and left the women’s quarters in the company of Yudhi-shthira.

45.60 snātaś ca, kṛta|japyaś ca, brāhmaṇān svasti vācya ca,
tato megha|vapuh|prakhyam syandanam vai su|kalpitam
yojayitvā mahā|bāhur Dārukaḥ samupasthitaḥ.
upasthitam ratham dr̥ṣṭvā Tārksya|pravara|ketanam,
pradakṣiṇam upāvṛtya samāruhya mahā|manāḥ
prayayau puṇḍarīk'|ākṣas tato Dvāravatīm purīm.

taṁ padbhyām anuvavrāja dharma|rāja Yudhiṣṭhiraḥ,
bhrātṛbhiḥ sahitaḥ śrīmān, Vāsudevam mahā|balam.
tato muhūrtaṁ saṁgr̥hya syandana|pravaram Hariḥ
abravīt puṇḍarīk'|ākṣaḥ Kuntī|putram Yudhiṣṭhiram:
45.65 «a|pramattaḥ sthito nityam prajāḥ pāhi, viśam pate,
Parjanyam iva bhūtāni, mahā|drumam iv' āṇḍajāḥ.
bāndhavās tv' ōpajīvantu, sahasr'|ākṣam iv' âmarāḥ.»

kṛtvā parasparen' āivam saṁvidam Kṛṣṇa|Pāṇḍavau,
anyonyam samanujñāpya jagmatuḥ sva|gr̥hān prati.
gate Dvāravatīm Kṛṣṇe Sātвата|pravare, nṛpa,
eko Duryodhano rājā, Śakuniś c' âpi Saubalaḥ
tasyām sabhāyām divyāyām ūṣatus tau nara'|rṣabhau.

After bathing, saying his prayers and receiving the blessings of brahmins, he was approached by Dáruka, who had fitted out a swift and well-equipped chariot for him like a thundercloud. The lotus-eyed, long-armed Krishna admired the chariot crowned with Gáruda's ensign, walked around it, mounted and set off for Dváravati. 45.60

Yudhi-shthira the Dharma King accompanied the mighty Vasudéva on foot with his brothers. The lotus-eyed Hari stopped the excellent vehicle for a moment and spoke to Kunti's son: "Watch over your subjects with vigilance, noble lord of men, just as Parjanya* looks after all creatures, or birds a great tree. May your people live under you as the immortals do the thousand-eyed deity." 45.65

After further agreements had been made, Krishna and the Pándavas took leave of one another and headed off toward their own cities. When Krishna, most excellent of Sátvatas, had left for Dváravati, the only guests left in the celestial hall were those great bulls among men, Duryódhana and Shákuni Sáubala.

46–73
DICE GAME

- 46.1 S AMĀPTE RĀJA|SŪYE tu kratu|śreṣṭhe su|durlabhe,
 śiṣyaiḥ parivr̥to Vyāsaḥ purastāt samapadyata.
 so 'bhyayād āsanāt tūrṇaṃ bhrātr̥bhiḥ parivāritaḥ;
 pādyen', āsana|dānena Pitā|maham apūjayat.
 ath' ôpaviśya bhagavān kāñcane param'|āsane,
 «āsyatām, iti» c' ôvāca dharma|rājaṃ Yudhiṣṭhiram.
 ath' ôpaviṣṭaṃ rājānaṃ bhrātr̥bhiḥ parivāritam
 uvāca bhagavān Vyāsas tat tad vākya|viśāradaḥ:
 46.5 «diṣṭyā vardhasi, Kaunteya! sāmrajyaṃ prāpya durlabham,
 vardhitāḥ Kuruvaḥ sarve tvayā, Kuru|kulodvaha.
 āpr̥cche tvāṃ, gamiśyāmi; pūjito 'smi, viśāṃ pate.»

evam uktaḥ sa Kṛṣṇena dharma|rājo Yudhiṣṭhiraḥ
 abhivādy', ôpasamgr̥hya Pitā|maham ath' âbravīt:
 «saṃśayo, dvipadām śreṣṭha, mam' ôtpannaḥ su|durlabhaḥ.
 tasya n' ânyo 'sti vaktā vai tvāṃ ṛte dvija|puṅgava.
 utpātāṃs trividhān prāha Nārado bhagavān ṛṣiḥ—
 divyāṃś c' âiv', ântarikṣāṃś ca, pārthivāṃś ca, Pitā|maha.
 api Caidyasya patanāc channam autpātikaṃ mahat?»

- rājīnas tu vacanaṃ śrutvā Parāśara|sutaḥ prabhuḥ
 46.10 Kṛṣṇa|Dvaipāyano Vyāsa idaṃ vacanam abravīt:
 «trayodaśa samā, rājann, utpātānāṃ phalaṃ mahat,
 sarva|kṣatra|vināśāya bhaviṣyati, viśāṃ pate.
 tvāṃ ekaṃ kāraṇaṃ kṛtvā kālēna, Bharata'|ṛṣabha,
 sametaṃ pārthivaṃ kṣatraṃ kṣayaṃ yāsyati, Bhārata,
 Duryodhan'|âparādhena Bhīm'|Ârjuna|balena ca.

VAISHAMPÁYANA said:

WHEN THAT MOST exalted of ceremonies, so difficult to achieve—the Royal Consecration Sacrifice—46.1
had drawn to its conclusion, Vyasa and his disciples presented themselves before Yudhi-shthira. The Dharma King and his brothers rose quickly to honor the sage—their grandfather—offering a seat and water to wash his feet. When he had taken his place on a magnificent golden throne, the blessed seer gave the Dharma King permission to sit down, and his brothers settled themselves. The holy and eloquent Vyasa then addressed the king: “Congratulations, 46.5
you have attained universal sovereignty, difficult to achieve. All the Kurus have prospered thanks to your acts. Pray grant me leave, lord of men. With your blessing, I shall soon depart.”

The Dharma King praised his grandfather Vyasa, and said, embracing him, “I have an acute doubt, most excellent of men, which no one can dispel but you. The blessed sage Nárada said that three portents—celestial, atmospheric and terrestrial—accompany the Consecration Sacrifice. Has Shishu-pala’s fall caused these not to take place after all?”

Vyasa, son of Paráshara, replied, “These portents, lord of 46.10
men, augur thirteen years of calamity for the ruling class. In the course of time, bull among Bháratas, every kshatriya will be destroyed, for you will be made responsible for Dur-yódhana’s offenses and Bhima and Árvjuna’s might.

- svapne drakṣyasi, rāj' | èndra,
 kṣap' | ànte tvam Vṛṣadhvajam,
 nīla|kaṇṭham, bhavam, sthāṇum,
 kapālim, Tripur' | àntakam,
 ugraṃ Rudraṃ, Paśupatiṃ, Mahādevam, Umāpatim,
 Haram, Śarvaṃ, Vṛṣaṃ, śūlaṃ, Pinākiṃ, kṛtti|vāsasam,
 46.15 Kailāsa|kūṭa|pratimaṃ vṛṣabhe 'vasthitaṃ Śivam
 nirīkṣamāṇaṃ satataṃ pitṛ|rāj' | āsritāṃ diśam.
 evam īdṛśakaṃ svapnaṃ drakṣyasi tvam, viśaṃ pate,
 mā tat|kṛte hy anudhyāhi; kālo hi dur|atikramaḥ.
 svasti te 'stu! gamiṣyāmi Kailāsaṃ parvataṃ prati.
 a|pramattaḥ sthito, dāntaḥ pṛthivīm paripālaya.»
 evam uktvā sa bhagavān Kailāsaṃ parvataṃ yayau
 Kṛṣṇa|Dvaipāyano Vyāsaḥ, saha śiṣyaiḥ śrut' | ānugaiḥ.
 gate Pitā|mahe rājā cinta|śoka|samanvitaḥ,
 nīśvasann uṣṇam a|sakṛt, tam ev' ārthaṃ vicintayan,
 46.20 «kathaṃ tu daivam śakyeta pauruṣeṇa prabādhitum?
 avaśyam eva bhavitā yad uktaṃ parama|rṣiṇā.»
 tato 'bravīn mahā|tejāḥ sarvān bhrātṛn Yudhiṣṭhiraḥ:
 «śrutaṃ vai, puruṣa|vyāghrā, yan mām Dvaipāyano 'bravīt?
 tadā tad vacanaṃ śrutvā maraṇe niścitā matiḥ,
 sarva|kṣatrasya nidhane yady ahaṃ hetur īpsitaḥ.
 kālena nirmītas, tāta, ko mam' ārtho 'sti jīvitaḥ?»
 evaṃ bruvantaṃ rājānaṃ Phālgunaḥ pratyabhāṣata:
 «mā, rājan, kaśmalaṃ ghoraṃ prāviśo buddhi|nāśanam!
 saṃpradhārya, mahā|rāja, yat kṣamaṃ, tat samācara.»
 46.25 tato 'bravīt satya|dhṛtir bhrātṛn sarvān Yudhiṣṭhiraḥ
 Dvaipāyanasya vacanaṃ tatr' āiva samacintayan:
 «adya prabhṛti, bhadraṃ vaḥ, pratijñāṃ me nibodhata.
 trayodaśa samās, tāta, ko mam' ārtho 'sti jīvitaḥ?»

Toward the end of the night, king of kings, you will see in a dream the fearsome blue-throated destroyer of Tri-pura—Uma's consort, lord of all creatures, Hara, Sharva, Vrisha, Pinákin—lofty as Kailása's peak, motionless. You will confront the terrifying trident-wielding deity, mighty Shiva, wrapped in skins, astride his great bull, fiercely spinning his skulls, as he gazes unflinchingly toward the Fathers' realm. Such will be your dream, lord of the world, but let it not trouble you. No one can surmount Time. Blessings on you! I shall now proceed toward Mount Kailása. Rule this earth with vigilance and restraint." 46.15

The dark-skinned, island-born sage duly departed for Mount Kailása accompanied by his pupils and followers. After his departure, the pained and worried king breathed hard as he thought about the matter. "How can a human being ward off a divine omen? Indeed, what the rishi said will inevitably come to pass." The majestic Yudhi-shthira asked his brothers, "Tigers among men, did you hear what the sage told me? It seems to me that if I am to be the cause of every kshatriya's death, I should die. If Time has this intention, what's the point in my going on living?" 46.20

Árjuna replied, "Put aside this terrible despair, great king, which destroys the mind! Consider the rishi's words again and follow the suitable course of action!" Yudhi-shthira, who always held to the way of truth, reflected again upon the sage's words. He addressed his brothers: "My blessings upon you! Listen to the vow I shall now proclaim, to which I am committed from today: For thirteen years what purpose will I serve in living? I shall not utter a harsh word to my brothers or to any king. I shall live a life of virtue as my 46.25

na pravakṣyāmi paruṣaṃ bhrātṛn, anyāṃś ca pāṛthivān;
sthito nideśe jñātīnāṃ yokṣye tat samudāharan.
evaṃ me vartamānasya sva|suteṣv, itareṣu ca,
bhedo na bhavitā loke; bheda|mūlo hi vigrahaḥ.
vigrahaṃ dūrato rakṣan, priyāṇy eva samācaran,
vācyatām na gamiṣyāmi lokeṣu, manuja|rṣabhāḥ.»

46.30 bhrātṛ|jyeṣṭhasya vacanaṃ Pāṇḍavāḥ saṃniśamya tat,
tam eva samavartanta dharma|rāja|hite ratāḥ.
saṃsatsu samayaṃ kṛtvā dharma|rāḍ bhrātṛbhiḥ saha
pitṛṃs tarpya yathā|nyāyaṃ, devatāś ca, viśāṃ pate,
kṛta|maṅgala|kalyāṇo, bhrātṛbhiḥ parivāritaḥ,
gateṣu kṣatriy'|ēndreṣu sarveṣu, Bharata|rṣabha,
Yudhiṣṭhiraḥ sah'|āmātyaḥ praviveṣa pur'|ōttamam.
Duryodhano, mahā|rāja, Śakuniś c' āpi Saubalaḥ
sabhāyāṃ ramaṇīyāyāṃ tatr' āiv' āste, nar'|ādhipa.

VAIŚAMPĀYANA uvāca:

47.1 VASAN DURYODHANAS tasyāṃ sabhāyāṃ, puruṣa|rṣabha,
śanair dadarśa tāṃ sarvāṃ sabhāṃ Śakuninā saha.
tasyāṃ divyān abhiprāyān dadarśa Kuru|nandanaḥ,
na drṣṭa|pūrvā ye tena nagare Nāga|s'|āhvaye.
sa kadā cit sabhā|madhye Dhārtarāṣṭro mahī|patih
sphāṭikaṃ sthalaṃ āsādy, jalaṃ ity abhiśaṅkayā
sva|vāstr'|ōtkarṣaṇaṃ rājā kṛtavān buddhi|mohitaḥ;
durmanā vimukhaś c' āiva paricakrāma tāṃ sabhāṃ,
tataḥ sthale nipatito durmanā vrīḍito nṛpaḥ.

47.5 niḥśvasan, vimukhaś c' āpi paricakrāma tāṃ sabhāṃ.
tataḥ sphāṭika|toyāṃ vai, sphāṭik'|āmbulja|śobhitāṃ
vāpīṃ matvā, sthalaṃ iti sa|vāsāḥ prāpataj jale.

jale nipatitaṃ drṣṭvā Bhīmaseno mahā|balaḥ
jahāsa, jahasuś c' āiva kiṃkarāś ca Suyodhanam.

kinsmen command. If I live in this manner, there will be no cause for disagreement between my sons and anyone else; this is the kind of discord that leads to conflict in this world. In order to keep conflict at bay, I shall do only what pleases others; bulls among men, I shall not become an object of gossip in the world.”

The Pándavas, who always strove for what was best for him, were delighted at their elder brother’s just words. The Dharma King, after making this pledge in the assembly, duly satisfied the priests and gods present. When the kings had all left, bull among Bháratas, Yudhi·shthira and his brothers performed auspicious rites and entered their great palace in the company of various ministers. Duryódhana and Shákuni Sáubala, however, stayed on in that magnificent hall. 46.30

VAISHAMPÁYANA said:

DURYÓDHANA AND Shákuni took advantage of their so- 47.1
journ to tour the hall gradually in its entirety. The Káurava saw celestial designs there that he had never encountered before in Hástina·pura. One day the king came across a crystal surface, and, mistaking it for water, removed his clothes. He was aggrieved when he realized his foolish mistake, but resumed wandering about the hall, only to fall onto the ground, causing him further embarrassment. He sighed and moved on. Again seeing a beautiful pool where 47.5
lotuses lay on a crystal surface, he now assumed it was solid ground—and fell into the water with all his clothes on.

Mighty Bhima·sena saw Duryódhana in the water and roared with laughter, as did the palace servants sent at the

vāsāṃsi ca śubhāny asmai pradadū rāja|śāsanaṭ.
tathā|gataṃ tu taṃ dr̥ṣṭvā Bhīmaseno mahā|balaḥ,
Arjunaś ca, yamau c' ōbhau sarve te prāhasaṃs tadā.
n' āmarṣayat tatas teṣāṃ avahāsam amarṣaṇaḥ

47.10 ākāraṃ rakṣamāṇas tu na sa tān samudaikṣata.
punar vasaṇam utkṣipyā pratarīṣyann iva sthalaṃ
āruroha; tataḥ sarve jahasus te punar janāḥ.
dvāraṃ ca pihit'ākāraṃ sphāṭikaṃ prekṣya bhūmi|paḥ
prāviśan, āhato mūrdhni vyāghūrṇita iva sthitaḥ.
tādr̥śaṃ ca paraṃ dvāraṃ sphāṭik'ōru|kapāṭakam
vighaṭṭayan karābhyāṃ tu niṣkramy' āgre papāta ha.
dvāraṃ tu vitat'ākāraṃ samāpede punaś ca saḥ,
tad vṛttaṃ c' ēti manvāno dvāra|sthānād upāramat.

evaṃ pralambhān vividhān prāpya tatra, viśaṃ pate,
Pāṇḍavey'ābhyanujñātas tato Duryodhano nṛpaḥ

47.15 a|prahr̥ṣṭena manasā rāja|sūye mahā|kratau
prekṣya tāṃ adbhutāṃ ṛddhiṃ jagāma Gaja|s'āhvayam.

Pāṇḍava|śrī|prataptasya dhyāyamānasya gacchataḥ
Duryodhanasya nṛpateḥ pāpā matir ajāyata.
Pārthān su|manaso dr̥ṣṭvā, pārthivāṃś ca vaś'ānugān,
kṛtsnaṃ c' āpi hitaṃ lokam ā kumāraṃ, Kur'ūdvaḥ,
mahā|mānaṃ, paraṃ c' āpi Pāṇḍavānāṃ mah'ātmanāṃ,
Duryodhano Dhārtarāṣṭro vivarṇaḥ samapadyata.
sa tu gacchann an|ek'āgraḥ, sabhāṃ ev' ānucintayan,
śriyaṃ ca tāṃ an|upamāṃ dharma|rājasya dhīmataḥ.

47.20 pramatto Dhārtarāṣṭrasya putro Duryodhanas tadā
n' ābhyabhāṣat Subala|jaṃ bhāṣamāṇaṃ punaḥ punaḥ.
an|ek'āgraṃ tu taṃ dr̥ṣṭvā Śakuniḥ pratyabhāṣata:
«Duryodhana, kuto|mūlaṃ niḥśvasann iva gacchasi?»

king's command to bring the wet monarch fresh robes. Áryuna and the twins, when they saw Duryódhana in such a plight, also exploded in laughter. Duryódhana was unaccustomed to such teasing and did not suffer their jests easily; he turned his face away from the onlookers to avoid their gaze. They all fell about laughing once more when Duryódhana 47.10 pulled up his robe to cross a piece of dry land he took for water. Then the king walked straight into a closed crystal door; he bumped his head and stood reeling in confusion. A similar crystal-paneled door, now open, he of course assumed to be closed, and in attempting to open it slipped and fell. Another open door seemed closed and he turned away.

Duryódhana, given permission to leave by Yudhi-shthira, returned to Hástina-pura with a troubled mind: he had 47.15 witnessed a magnificent sacrifice and wondrous wealth—and then fallen victim to the palace's deceiving designs.

Wicked thoughts started to cross his mind as he traveled, resentful of the Pándavas' good fortune. His face paled as he thought of the happiness of the magnanimous, great-souled Parthas, the submission of the kings and the favor with which the whole world regarded the family, even the children. He became restless as he recalled the great hall and the Dharma King's indescribable wealth. Lost in his 47.20 thoughts, Dhrita-rashtra's son didn't notice that Shákuni was trying to talk to him. Seeing how agitated he was, Shákuni asked, "Duryódhana, why are you sighing so?"

DURYODHANA uvāca:

«dr̥ṣṭv” êmām pṛthivīm kṛtsnām

Yudhiṣṭhira|vaś’|ânugām,

jitām astra|pratāpena

Śvetāśvasya mah”|ātmanaḥ,

taṃ ca yajñam tathā|bhūtaṃ dr̥ṣṭvā Pārthasya, mātula,

yathā Śakrasya deveṣu, tathā|bhūtaṃ mahā|dyuteḥ,

amarṣeṇa tu sampūrṇo, dahyamāno divā|niśam,

śuci|śukr’|āgame kāle śuṣyet toyam iv’ âlpakam.

47.25 paśya, Sātvata|mukhyena Śiśupālo nipātitaḥ;

na ca tatra pumān āsīt kaś cit tasya pad’|ânugaḥ.

dahyamānā hi rājānaḥ Pāṇḍav’|ôtthena vahninā

kṣāntavanto ’parādham taṃ.* ko hi taṃ kṣantum arhati?

Vāsudevena tat karma yathā ’yuktaṃ mahat kṛtam,

siddham ca Pāṇḍu|putrāṇām pratāpena mah”|ātmanām.

tathā hi ratnāny ādāya vividhāni nṛpā nṛpam

upatiṣṭhanti Kaunteyam, vaiśyā iva kara|pradāḥ!

śriyam tathā|gatām dr̥ṣṭvā jvalantīm iva Pāṇḍave,

amarṣa|vaśam āpanno dahyāmi, na tath”|ôcitaḥ.»

47.30 evaṃ sa niścayaṃ kṛtvā tato vacanam abravīt

punar Gāndhāra|nṛpatim, dahyamāna iv’ âgninā:

«vahnim eva pravekṣyāmi, bhakṣayiṣyāmi vā viṣam,

apo v” âpi pravekṣyāmi; na hi śakṣyāmi jīvitum!

DURYÓDHANA said:

“I saw the whole earth fall under Yudhi-shthira’s sway, conquered by the majesty of great-souled Árvjuna’s weapons. I saw the Partha’s Great Sacrifice, uncle,* as grand as Shakra’s among the immortals. I am filled with rancor. Burning day and night, I am drying up like a shrunken pond in the hot season.

Look, Shishu-pala was struck down by the great Sátvata, 47.25 and no man stood by him. The kings were all consumed in the Pándava’s fire, yet they all forgave the crime. Yet who can forgive such an offense? Vasudéva’s act was wrong! Only the sheer majesty of the great-souled Pándavas made it possible. And those manifold riches which the kings heaped on the Kauntéya, waiting upon him like tax-paying commoners! When I saw what an immense fortune was piled high before the Pándava, blazing with glory, I fell prey to jealousy— and such feelings rarely strike me.”

Thus, having made a decision, he spoke again to the 47.30 king of Gandhára, as though a fire was burning in him: “I shall throw myself upon a pyre, consume poison or drown myself, for I cannot bear to live!

ko hi nāma pumāṃl loke marṣayiṣyati sattvavān
sapatnān ṛdhyato dṛṣṭvā, hīnam ātmānam eva ca?
so 'haṃ na strī, na c' āpy a|strī, na pumān, n' ā|pumān api,
yo 'haṃ tām marṣayāmy adya tādrṣīm śriyam āgatām!
īśvaratvaṃ pṛthivyāś ca, vasumattām ca tādrṣīm,
yajñam ca tādrṣaṃ dṛṣṭvā mādrṣaḥ ko na saṃjvaret?
47.35 a|śaktaś c' āika ev' āhaṃ tām āhartuṃ nṛpa|śriyam;
sahāyāṃś ca na paśyāmi—tena mṛtyuṃ vicintaye.

daivam eva paraṃ manye, pauraṣaṃ tu nirarthakam,
dṛṣṭvā Kuntī|sute śuddhāṃ śriyam tām a|hatām tathā.
kr̥to yatno mayā pūrvam vināśe tasya, Saubala,
tac ca sarvam atikramya sa vṛddho, 'psv iva pañkajam.
tena daivam paraṃ manye, pauraṣaṃ tu nir|arthakam!
Dhṛtarāṣṭrā hi hīyante, Pārthā vardhanti nityaśaḥ.
so 'haṃ śriyam ca tām dṛṣṭvā, sabhām tām ca tathā|vidhām,
rakṣibhiś c' āvahāsaṃ taṃ, paritapye yath' āgninā.
47.40 sa mām abhyanujānīhi, mātul', ādya suduḥkhitam!
amarṣaṃ ca samāviṣṭaṃ Dhṛtarāṣṭre nivedaya!>

ŚAKUNIR uvāca:

48.1 «DURYODHANA, NA te 'marṣaḥ kāryaḥ prati Yudhiṣṭhiram.
bhāga|dheyāni hi svāni Pāṇḍavā bhuñjate sadā.
vidhānam vividh'|ākāraṃ paraṃ teṣāṃ vidhānataḥ,
an|ekair abhyupāyais ca tvayā na śakitāḥ purā,
ārabdhā 'pi, mahā|rāja, punaḥ punar, arim|dama,
vimuktāś ca nara|vyāghrā bhāga|dheya|puraskṛtāḥ.
tair labdhā Draupadī bhāryā, Drupadaś ca sutaiḥ saha,
sahāyaḥ pṛthivī|lābhe Vāsudevaś ca vīryavān.
48.5 labdhaś c' ān|abhibhūt'|ārthaiḥ pitryo 'mśaḥ, pṛthivī|pate,

What man of any worth in this world can stand seeing his rivals prosper while he himself withers away? If I tolerate that prosperity today, I am neither a woman nor a non-woman, a man nor a non-man! Who wouldn't smart at seeing such prosperity, such sovereignty over those kings, such a sacrifice? I know I can't aspire to such royal sovereignty alone, 47.35 nor do I see any allies who could help me. Which is why I contemplate death.

The vision of the Kauntéya's radiant fortune has reminded me of the supremacy of Fate and the futility of human endeavors. I attempted to kill him in the past, Sáubala, but my efforts came to naught and he blossomed like a lotus in a pond. Indeed, Fate reigns supreme! How helpless human beings are! The Dhartaráshtras are declining; the Parthas are prospering. When I think of their fortune, that incomparable hall, and the servants jeering at me, my heart burns, consumed by fire. Permit this great suffering, uncle, and tell 47.40 Dhrita-rashtra of my jealousy!"

SHÁKUNI said:

"DURYÓDHANA, DO not resent Yudhi-shthira. The Pándavas have always enjoyed good fortune. Slayer of enemies, you made attempt after attempt on their lives in the past, in all sorts of ways, but Fate ensured that those tigers among men escaped every time. They won Dráupadi for their wife and Drúpada and his sons as allies, as well as heroic Vasudéva to help them in their conquest of the world. They 48.1 48.5 inherited their father's unlimited riches, lord of the world, and their prosperity has only increased thanks to their energetic endeavors. Why lament it? When he satisfied the

vivṛddhas tejasā teṣāṃ. tatra kā paridevanā?
 Dhanamjayena Gāṇḍīvaṃ, akṣayyaṃ ca mah" | ẽṣudhī
 labdhāny astrāṇi divyāni, toṣayitvā Hutāśanam.
 tena kārmuka | mukhyena, bāhu | vīryeṇa c' ātmanaḥ
 kṛtā vaśe mahī | pālās. tatra kā paridevanā?

agni | dāhān Mayam c' āpi mokṣayitvā sa dānavam
 sabhām tām kārayām āsa Savyasācī param | tapaḥ.
 tena c' āiva Mayen' ōktāḥ kiṃkarā nāma rākṣasāḥ
 vahanti tām sabhām bhīmās. tatra kā paridevanā?
 48.10 yac c' ā | sahāyatām, rājann, uktavān asi, Bhārata,
 tan mithyā! bhrātaro h' īme tava sarve vaś' | ānugāḥ;
 Droṇas tava mah" | ẽṣv | āsaḥ saha putreṇa vīryavān,
 sūta | putrāś ca Rādheyo, Gautamāś ca mahā | rathaḥ,
 ahaṃ ca saha sodaryaiḥ, Saumadattiś ca pāṛthivaḥ—
 etais tvam sahitaḥ sarvair jaya kṛtsnām vasuṃ | dharām!»

DURYODHANA uvāca:

«tvayā ca sahito, rājann, etaiś c' ānyair mahā | rathaiḥ
 etān eva vijeṣyāmi, yadi tvam anumanyase!
 eteṣu vijiteṣv adya bhaviṣyati mahī mama,
 sarve ca pṛthivī | pālāḥ, sabhā sā ca mahā | dhanā!»

ŚAKUNIR uvāca:

48.15 «Dhanamjayo, Vāsudevo, Bhīmaseno, Yudhiṣṭhiraḥ,
 Nakulaḥ, Sahadevaś ca, Drupadaś ca sah' ātmajaiḥ—
 n' āite yudhi parājetuṃ śakyā deva | gaṇair api,
 mahā | rathāḥ, mah" | ẽṣv | āsāḥ, kṛt' | āstrā, yuddha | durmadāḥ.
 ahaṃ tu tad vijānāmi, vijetuṃ yena śakyate
 Yudhiṣṭhiraṃ svayaṃ, rājams. tan nibodha, juṣasva ca!»

Fire, Dhanan·jaya acquired the Gandíva bow and the two imperishable quivers, and all sorts of other celestial weapons besides. With that bow and his own mighty arms, he subjugated all the kings of the earth. Why lament it?

Árjuna, slayer of foes, freed Maya *dánava* from the forest fire and had him build the great hall. And, upon Maya's orders, servant *rákshasas* carry the hall. Why lament it? You say that you have no allies, O Bhárata. This is not true! Your brothers are all your loyal servants, as is your great archer Drona and his mighty son, and also the charioteer's son Radhéya* and the warrior Gáutama. I myself and my brothers and Saumadátti are your allies, too! We will help you conquer the whole world!" 48.10

DURYÓDHANA said:

"O king, with you and these other warriors, I shall defeat them, if it pleases you! When they are defeated, the earth will be mine, with all its rulers and the palatial hall!"

SHÁKUNI said:

"In battle, even hosts of gods would not be able to defeat Dhanan·jaya, Vasudéva, Bhima·sena, Yudhi·shthira, Náku·la, Saha·deva and Drúpada with his sons. They are mighty warriors and brave archers, brilliant with weapons and wild in combat. However, I do know how Yudhi·shthira himself can be defeated, O king. Listen!" 48.15

DURYODHANA uvāca:

«a|pramādena suhr̥dām, anyeṣāṃ ca mah' |ātmanām,
yadi śakyā vijetum te, tan mam' ācakṣva, mātula!»

ŚAKUNIR uvāca:

«dyūta|priyaś ca Kaunteyo, na ca jñāti devitum.
samāhūtaś ca rāj' |ēndro na śakṣyati nivartitum!
48.20 devane kuśalaś c' āhaṃ; na me 'sti sadr̥ṣo bhuvī,
triṣu lokeṣu, Kauravya. taṃ tvam dyūte samāhvaya.
tasy' ākṣa|kuśalo, rājann, ādāsye 'ham a|saṃśayam
rājyaṃ, śriyaṃ ca tāṃ dīptāṃ—tvad|artham, puruṣa' |r̥ṣabha!
idaṃ tu sarvaṃ tvam rājñe, Duryodhana, nivedaya.
anujñātas tu te pitrā vijeṣye tām, na saṃśayaḥ!»

DURYODHANA uvāca:

«tvam eva Kuru|mukhyāya Dhṛtarāṣṭrāya, Saubala,
nivedaya yathā|nyāyaṃ. n' āhaṃ śakṣye niveditum.»

VAIŚAMPĀYANA uvāca:

49.1 ANUBHŪYA TU rājñas taṃ rāja|sūyaṃ mahā|kratum
Yudhiṣṭhirasya nṛpater Gāndhārī|putra|saṃyutaḥ,
priya|kṛṇ matam ājñāya pūrvam Duryodhanasya tat,
prajñā|cakṣuṣam, āsīnam, Śakuniḥ Saubalas tadā
Duryodhana|vacaḥ śrutvā Dhṛtarāṣṭraṃ jan' |ādhipam
upagamya mahā|prājñam Śakunir vākyam abravīt:
«Duryodhano, mahā|rāja, vivarṇo hariṇaḥ, kṛśaḥ,
dīnaś, cinā|paraś c' āiva—tad viddhi, manuḥ' |ādhipa.
49.5 na vai parīkṣase samyag a|sahyaṃ, śatru|saṃbhavam
jyeṣṭha|putrasya hṛc|chokaṃ kim|artham n' āvabudhyase?»

THE DICE GAME

DURYÓDHANA said:

“If there is a means to vanquish them, uncle, without compromising our great-souled friends and allies, then I am all ears!”

SHÁKUNI said:

“Kunti’s son is fond of dice, but doesn’t know how to play. If challenged to a game, the king of kings will not be able to resist! I am a shrewd gambler, son of Kuru; no one can equal 48.20 me on this earth, not even in the three worlds. Challenge him to a game of dice, and my skill will certainly win his kingdom, wealth and glory—all for you, bull among men! Duryódhana, tell the king of our plan; with his permission, let there be no doubt, I shall conquer them all!”

DURYÓDHANA said:

“O Sáubala, you yourself should inform Dhrita-rashtra, most eminent of Kurus, as is only proper. I wouldn’t dare.”

VAISHAMPÁYANA said:

SHÁKUNI SÁUBALA, who had attended Yudhi-shthira’s 49.1 great sacrifice, the Royal Consecration, in Duryódhana’s company, understood his intentions and wished him well. Hearing Duryódhana’s words, he approached wise Dhrita-rashtra: “Great king, Duryódhana is pale and weak; he seems depressed and lost in thought. Take note, lord of men. Why not observe your eldest son more closely? You need to 49.5 find out the source of his intolerable afflictions, this grief caused by his foes.”

DHRTARĀṢṬRA uvāca:

«Duryodhana, kuto|mūlaṃ bhr̥ṣam āрто 'si, putraka?
śrotavyaś cen mayā so 'rtho, brūhi me, Kuru|nandana!
ayaṃ tvāṃ Śakuniḥ prāha vivarṇaṃ, hariṇaṃ, kṛṣam,
cintayaṃś ca. na paśyāmi śokasya tava saṃbhavam.
aiśvaryaṃ hi mahat, putra, tvayi sarvaṃ pratiṣṭhitam,
bhrātarah, suhr̥daś c' āiva n' ācaranti tav' āpriyam.
ācchādayasi prāvārān, aśnāsi piśit'āudanam,
ājāneyā vahanti tvāṃ—ken' āsi hariṇah, kṛṣah?
49.10 śayanāni mah"ārhāṇi, yoṣitaś ca manoramāḥ,
guṇavanti ca veśmāni, vihārāś ca yathā|sukham,
devānām iva te sarvaṃ vāci baddhaṃ na saṃśayaḥ.
sa dīna iva durdharṣaḥ kasmāc chocasi, putraka?»

DURYODHANA uvāca:

«aśnāmy, ācchādaye c' āhaṃ, yathā ku|puruṣas, tathā;
amarṣaṃ dhāraye c' ōgraṃ ninīṣuḥ kālā|paryayam.
amarṣaṇaḥ svāḥ prakṛtīr abhibhūya paraṃ sthitaḥ,
kleśān mumukṣuḥ parajāṭ*—sa vai puruṣa ucyate.
saṃtoṣo vai śriyaṃ hanti, abhimānaś ca, Bhārata,
anukrośa|bhaye c' ōbhe, yair vṛto, n' āśnute mahat.
49.15 na mām prīṇāti mad|bhuktaṃ śriyaṃ dr̥ṣṭvā Yudhiṣṭhire
atijvalantīm Kaunteye, vivarṇa|karaṇīm mama.
sapatnān ṛdhyato, 'tmānaṃ hīyamānaṃ niśāmya ca
a|dr̥śyām api Kaunteya|śriyaṃ paśyann iv' ōdyatām,
tasmād ahaṃ vivarṇaś ca, dīnaś ca, hariṇah, kṛṣah.

DHRITA-RASHTRA said:

“Duryódhana, dear son, what is making you suffer so? If it is something I should hear, then tell me! Shákuni here told me that you have lost color, and become pale and wan. I cannot imagine why you are so aggrieved. My rule is guided by you, great son, and your brothers and friends do you no ill. You wear rich garments, eat meat and rice, and ride fine stallions—why are you weak and pale? Costly beds, ravishing women, sumptuous mansions, all the entertainments you want are yours at a word, as if of a god. You are invincible, yet seem depressed. Why do you suffer, dear son?” 49.10

DURYÓDHANA said:

“I feel wretched as I eat and dress; as I try to pass the time, I am consumed by a terrible jealousy. He is called a real man who, after overcoming his enemy, remains dissatisfied, for he wants to free his subjects from all troubles that originate with others. Contentment and pride destroy prosperity, as do compassion and fear; whoever is their victim cannot achieve greatness. How can any pleasures satisfy me now that I have seen Yudhi-shthira’s prosperity? I have lost all vigor. When I observe my rivals flourishing and myself withering away, when I look at the Kauntéya’s glory—difficult to behold, as if elevated above me—I am pale and depressed, weak and wan. 49.15

aṣṭāṣīti|sahasrāṇi snātakā gr̥ha|medhinaḥ,
 triṃśad|dāsika ek'|āiko, yān bibharti Yudhiṣṭhiraḥ.
 daś' ānyāni sahasrāṇi nityaṃ tat' ānnaṃ uttamam
 bhuñjate rukma|pātriḥhir Yudhiṣṭhira|niveśane.
 kadalī|mṛga|mokāni, kṛṣṇa|śyām'|āruṇāni ca
 Kāmbojaḥ prāhiṇot tasmai, parārdhyān api kambalān.
 gaja|yoṣid|gav'|āśvasya śataśo 'tha sahasraśaḥ,
 49.20 triṃśataṃ c' oṣṭravāmīnām śatāni vicaranty uta.
 rājanyā balim ādāya sametā hi nṛpa|kṣaye,
 pṛthag|vidhāni ratnāni pārthivāḥ, pṛthivī|pate,
 āharan kratu|mukhye 'smin Kuntī|putrāya bhūriśaḥ.
 na kva cidd hi mayā tādr̥g dṛṣṭa|pūrvo, na ca śrutaḥ,
 yādr̥g dhan'|āgamo yajñe Pāṇḍu|putrasya dhīmataḥ.
 aparyantaṃ dhan'|āughaṃ taṃ dṛṣṭvā śatoror ahaṃ, nṛpa,
 śamaṃ n' āiv' ādhigacchāmi cintayāno, viśaṃ pate.

brāhmaṇā vāṭadhānās ca gomantaḥ śata|saṃghaśaḥ
 trikharvaṃ balim ādāya dvāri tiṣṭhanti vāritāḥ.
 49.25 kamaṇḍalūn upādāya jāta|rūpa|mayān śubhān,
 etad dhanam samādāya praveśaṃ lebhire na ca.
 yath' āiva madhu Śakrāya dhārayanty Amara|striyaḥ,
 tad asmaī kāmasyam āhārṣid vāruṇīm Kalaśodaraḥ.*
 śaṅkha|pravaram ādāya Vāsudevo 'bhiṣiktavān
 śaikyaṃ rukma|sahasrasya bahu|ratna|vibhūṣitam.
 dṛṣṭvā ca mama tat sarvaṃ jvara|rūpam iv' ābhavat.
 gr̥hītvā tat tu gacchanti samudrau pūrva|dakṣiṇau,
 tath' āiva paścimaṃ yānti gr̥hītvā, Bharata'|rṣabha.
 uttaraṃ tu na gacchanti, vinā, tāta, patatṛiṇaḥ;
 49.30 tatra gatv' Ārjuno daṇḍam ājahār', ā|mitaṃ dhanam.
 idaṃ c' ādbhutam atr' āsīt. tan me nigadataḥ śṛṇu.
 pūrṇe śata|sahasre tu viprāṇaṃ pariviṣyatām,

Yudhi-shthira supports eighty-eight thousand *snátaka* brahmins, each of whom has thirty servant girls at his disposal. Ten thousand more enjoy the finest foods from golden platters in Yudhi-shthira's home. The King of Kambója gave him hides of the *kádali* deer, black, ruddy and red, and excellent blankets. Hundreds of thousands of elephants, women, cows and horses, and thirty thousand camels, wander within the palace. The kings brought tribute and all kinds of riches to the royal seat for the son of Kunti's great ceremony. Never had I seen or heard of the influx of wealth I witnessed at that sacrifice! Now that I have seen those limitless mountains of treasure, all in the hands of my enemies, O king, I cannot put my mind to rest. 49.20

Half-caste brahmins in their hundreds bringing cattle and trillions of tributes stood at the gates, forbidden to enter. Even when they brought beautiful water jars made of gold, they were denied entry. Kalashódara* brought wine in a bronze vessel just as the wives of immortal Soma bring mead for Shakra. Vasudéva consecrated him with a vessel carried in a rope cradle, made of a thousand measures of gold and adorned with many gems, along with a beautiful conch. I became feverish with jealousy at the sight of such opulence. They had taken that vessel to the eastern, southern and western oceans. To the north, no one can go but birds; however, Árvjuna did go there and brought back the scepter and wealth beyond measure.* 49.25 49.30

There is another marvelous thing that I must relate. Whenever a hundred thousand brahmins were to be fed, a conch shell would signal the moment. Yet, O Bhárata, I

sthāpitā tatra saṁjñ” ābhūc chaṅkho dharmāyati nityaśaḥ.
 muhur muhuḥ praṇadatas tasya śaṅkhasya, Bhārata,
 anīsaṁ śabdāṁ aśrauṣaṁ, tato romāṇi me ’hṛṣaṇ!
 pārthivair bahubhiḥ kīrṇaṁ, upasthānaṁ didṛkṣubhiḥ,
 aśobhata, mahā|rāja, nakṣatrain dyaur iv’ āmalā!

49.35 sarva|ratnāny upādāya pārthivā vai, jan’|ēśvara,
 yajñe tasya, mahā|rāja, Pāṇḍu|putrasya dhīmataḥ
 vaiśyā iva mahi|pālā dvijāti|pariveṣakāḥ!
 na sā śrīr deva|rājasya, Yamasya, Varuṇasya vā,
 Guhyak’|ādhipater v” āpi, yā śrī, rājan, Yudhiṣṭhire.
 tāṁ dr̥ṣṭvā Pāṇḍu|putrasya śriyaṁ paramikāṁ aham
 śāntiṁ na parigacchāmi dahyamānena cetasā.»

ŚAKUNIR uvāca:

«yām etām uttamām lakṣmīm dr̥ṣṭavān asi Pāṇḍave,
 tasyāḥ prāptāv upāyaṁ me śṛṇu, satya|parākrama.
 aham akṣeṣv abhijñātaḥ prthivyām api, Bhārata.
 hṛdaya|jñāḥ, paṇa|jñāś ca, viśeṣa|jñāś ca devane.
 dyūta|priyaś ca Kaunteyo, na ca jñāti devitum.
 āhūtaś c’ āiṣyati vyaktaṁ dyūtād api, raṇād api.
 49.40 niyataṁ taṁ vijeṣyāmi kṛtvā tu kapaṭaṁ, vibho,
 ānayāmi samṛddhiṁ tāṁ divyām c’. ōpāhvayasva tam!»

VAIŚAMPĀYANA uvāca:

evam uktaḥ Śakuninā rājā Duryodhanas tadā
 Dhṛtarāṣṭram idaṁ vākyam alpadāntaram abravīt:
 «ayam utsahate, rājāñ, śriyaṁ āhartum akṣa|vit
 dyūtena Pāṇḍu|putrasya. tad anujñātum arhasi.»

DHRTARĀṢṬRA uvāca:

«kṣattā mantrī mahā|prājñāḥ, sthito yasy’ āsmi śāsane;
 tena saṁgamya vetsyāmi kāryasy’ āsya viniścayam.

heard the roaring of conch shells continuously. It made my hairs stand on end! The great hall was full of kings who had come to watch—the palace sparkled like the star-studded sky!

Furthermore, these kings brought the son of Pandu treasures of every kind; they were waiters upon the brahmins like commoners! Yudhi-shthira's riches, great king, are like those of the king of the gods, or Yama, Váruna, and the lord of the Gúhyakas. After seeing the extraordinary splendor of the son of Pandu, my heart burns and I cannot find peace." 49.35

SHÁKUNI said:

"Brave and truthful hero, hear how you may gain possession of the fabulous fortune you saw. I am an expert in dice, Bhárata, the greatest on earth. I know their heart; I know how to gamble; I know the subtleties of the game. The Kauntéya loves to play, but has little skill. Whether called to play or to fight, he will always take up the challenge. I shall cheat him, my lord, win, and seize his celestial fortune. Summon him!" 49.40

VAISHAMPÁYANA said:

At Shákuni's words, Duryódhana appealed to Dhrita-rashtra without delay: "Shákuni knows how to play dice; he is eager to have a game and win the Pándava's fortune. Do give your permission."

DHRITA-RASHTRA said:

"I always follow the advice of my wise steward and minister Vídura; I shall consult him and inform you of his

sa hi dharmam puras|kṛtya dīrgha|darśī, param hitam
ubhayoḥ pakṣayor yuktam vakṣyaty artha|viniścayam.»

DURYODHANA uvāca:

49.45 «nivartayiṣyati tv” āsau, yadi kṣattā sameṣyati.
nirvṛtte tvayi, rāj’|ēndra, mariṣye ’ham a|saṃśayam.
sa mayi tvaṃ mr̥te, rājan, Vidureṇa sukhī bhava.
bhokṣyase pṛthivīm kṛtsnām. kiṃ mayā tvaṃ kariṣyasi?»

VAISAMPĀYANA uvāca:

ārta|vākyam tu tat tasya praṇay’|ōktam niśamya saḥ,
Dhṛtarāṣṭro ’bravīt preṣyān Duryodhana|mate sthitaḥ:
«sthūṇā|sahasrair br̥hatīm, śata|dvārām sabhām mama
mano|ramām, darśanīyām āsu kurvantu śilpinaḥ.
tataḥ saṃstūrya ratnais tām, takṣṇa ānāyya sarvaśaḥ,
sukṛtām supraveśām ca nivedayata me śanaiḥ.»

49.50 Duryodhanasya śānty|artham iti niścitya bhūmi|paḥ
Dhṛtarāṣṭro, mahā|rāja, prāhiṇod Vidurāya vai;
a|pr̥ṣṭvā Viduram hy asya n’ āsīt kaś cid viniścayaḥ.
dyūta|doṣāṃś ca jānan sa putra|snehād akṛṣyata.
tac chrutvā Viduro dhīmān Kali|dvāram upasthitam,
vināśa|mukham utpannam Dhṛtarāṣṭram upādravat.
so ’bhigamya mah”|ātmānam bhrātā bhrātaram agra|jam,
mūrdhnā praṇamya caraṇāv, idaṃ vacanam abravīt:
«n’ ābhinandāmi te, rājan, vyavasāyam imaṃ, prabho.
putrair bhedo yathā na syād dyūta|hetos, tathā kuru.»

decision in this matter. Far-seeing, he always puts dharma first, and will surely find a decision that suits us all.”

DURYÓDHANA said:

“If the steward learns of this, he will stop you. And if you 49.45
don’t let us go ahead, king of kings, I shall surely die. With
me dead, O king, be happy with Vídura; you can rule over
the whole earth. Why bother about me?”

VAISHAMPÁYANA said:

Dhritha-rashtra, hearing his son’s pained but affectionate
words, gave him his way and sent word to his servants:
“Have my craftsmen quickly build a magnificent assembly
hall, vast and captivating, with a hundred doors and a thou-
sand columns. It should be well designed, have a splendid
entrance and be everywhere crafted with jewels, and, when
it is finished, quietly inform me.”

King Dhritha-rashtra, deciding to appease Duryódhana, 49.50
sent for Vídura, for he never determined anything without
first consulting him. He knew the vices of gambling, but
was drawn into it out of love for his son. When wise Vídura
heard how the gates of Kali*—the mouth of annihilation—
had opened, he hastened to the great-souled Dhritha-rashtra.
Brother approached elder brother; bowing to touch his feet
with his head, Vídura said, “I do not welcome, my lord, the
decision you have taken. Make sure this game of dice does
not divide your sons.”

DHRTARĀṢṬRA uvāca:

49.55 «kṣattaḥ, putreṣu putirair me kalaho na bhaviṣyati,
yadi devāḥ prasādaṃ naḥ kariṣyanti, na saṃśayaḥ.
a|śubhaṃ vā śubhaṃ v” âpi, hitaṃ vā yadi v” â|hitam
pravartatām suhr̥d|dyūtaṃ; diṣṭam etan, na saṃśayaḥ.
mayi saṃnihite, Drone, Bhīṣme, tvayi ca, Bhārata,
a|nayo daiva|vihito na kathaṃ cid bhaviṣyati.
gaccha, tvaṃ ratham āsthāya hayair vāta|samair jave
Khāṇḍava|prastham ady’ âiva; samānaya Yudhiṣṭhiram.
na vācyo vyavasāyo me, Vidur’, âitad bravīmi te!
daivam eva paraṃ manye, yen’ âitad upapadyate!»

VAISAMPĀYANA uvāca:

49.60 ity ukto Viduro dhīmān, «n’ âitad ast’, îti» cintayan
Āpageyaṃ mahā|prājñam abhyagacchat suduḥkhitaḥ.

JANAMEJAYA uvāca:

50.1 KATHAṂ SAMABHAVAD dyūtaṃ
bhrātṛjñāṃ tan mah”|âtyayam,
yatra tad vyasanaṃ prāptaṃ
Pāṇḍavair me Pitā|mahaiḥ?
ke ca tatra sabhāstārā rājāno, brahmavittama?
ke c’ âinam anvamodanta, ke c’ âinaṃ pratyāsedhayan?
vistaren’ âitad icchāmi kathyamānaṃ tvayā, dvija;
mūlaṃ hy etad vināśasya pṛthivyā, dvija|sattama.

SAUTIR uvāca:

evam uktas tadā rājñā Vyāsa|śiṣyaḥ pratāpavān
ācacakṣe ’tha yad vṛttaṃ, tat sarvaṃ veda|tattva|vit.

THE DICE GAME

DHRITA-RASHTRA said:

“Steward, there will be no dispute among my sons, for 49.55
the gods will surely bestow their grace upon us. Auspicious
or inauspicious, beneficial or otherwise, this friendly game
of dice will take place, for so it is destined. When you and
I, Drona and Bhishma are all present, Fate will not ordain
any foul play. Go quickly to the Khándava Plains on your
chariot with horses like the wind and summon Yudhi-sh-
thira. This decision is not to be disputed, Vídura, I tell you!
A destiny above us all has ordained this contest!”

VAISHAMPÁYANA said:

The wise Vídura, considering this untrue, went to see 49.60
Bhishma in great anxiety.

JANAM-ÉJAYA said:

How did it unfold, that catastrophic game of dice? I know 50.1
it brought great distress to my grandfathers the Pándavas.
Which kings witnessed the match, wisest of brahmins? Who
supported Yudhi-shthira and who was against him? I want
to hear this story in detail, noble brahmin. For it was this
game which led to the destruction of the world!

SAUTI said:

At the king's request, Vyasa's majestic pupil, who knew
the truths of the Vedas, narrated everything as it had hap-
pened.

VAISAMPĀYANA uvāca:

50.5 śṛṇu me vistareṇ' êmāṃ kathāṃ, Bharata|sattama,
bhūya eva, mahā|rāja, yadi te śravaṇe matiḥ.

Vidurasya mataṃ jñātvā Dhṛtarāṣṭro 'mbikā|sutaḥ
Duryodhanam idaṃ vākyam uvāca vijane punaḥ:

«alaṃ dyūtena, Gāndhāre, Viduro na praśaṃsati.
na hy asau su|mahā|buddhir a|hitam no vadiṣyati;
hitam hi paramaṃ manye Viduro yat prabhāṣate.
kriyatām, putra, tat sarvam, etan manye hitam tava.
deva|rṣir Vāsava|gurur deva|rājāya dhimate
yat prāha śāstraṃ bhagavān Bṛhaspatir udāra|dhīḥ,
tad veda Viduraḥ sarvaṃ sa|rahasyaṃ mahā|kaviḥ.

50.10 sthitas tu vacane tasya sad" āham api, putraka.

Viduro v" āpi medhāvī Kurūṇāṃ pravaro mataḥ,
Uddhavo vā mahā|buddhir Vṛṣṇīnām arcito, nṛpa.

tad alaṃ, putra, dyūtena! dyūte bhedo hi dṛśyate;
bhede vināśo rājyasya. tat, putra, parivarjaya!
pitṛā mātṛā ca putrasya yad vai kāryaṃ paraṃ smṛtam,
prāptas tvam asī tan nāma pitṛ|paitāmahaṃ padam.
adhītavān, kṛtī śāstre, lālitaḥ satataṃ gr̥he,
bhrātṛ|jyeṣṭhaḥ, sthito rājye—vindase kiṃ na śobhanam?
pṛthag|janair a|labhyaṃ yad bhojan'|ācchādanaṃ param,

50.15 tat prāpto 'si, mahā|bāho. kasmāc chocasi, putraka?
sphītaṃ rāṣṭraṃ, mahā|bāho, pitṛ|paitāmahaṃ mahat
nityam ājñāpayan bhāsi, divi dev'|ēśvaro yathā.
tasya te, vidita|prajña, śoka|mūlam idaṃ katham
samutthitaṃ duḥkha|karaṃ, tan me śaṃsitum arhasi!»

VAISHAMPÁYANA said:

Listen, great king, if your mind is set upon it—I shall tell 50.5
the story in all its detail.

Dhrita-rashtra, Ámbika's son, perceived Vídura's feelings
and spoke to Duryódhana in private: "Forget the game,
son of Gandhári—Vídura does not approve. He is of the
greatest wisdom and would never advocate anything that is
not for our own good. What Vídura tells me is of supreme
value—so let it be! It is for your own good, too, dear son.
Indeed, Vídura, Vāsava's guru, is a great poet, with insight
into all the mysteries of knowledge that the great-minded 50.10
Brihas-pati unfolded to the king of the gods. I trust his
word utterly, dear son. Vídura is regarded as the Kurus'
finest mind and is held in similar esteem to Úddhava, the
sage of the Vrishnis.

Abandon this game of dice! In dice there is conflict, and
in conflict the destruction of the kingdom. Have nothing
to do with it! You have received the highest distinction
that tradition ordains a father and mother may give their
son—paternal and ancestral rank. You have received a fine
education and are loved in your household. As the eldest,
you stand first among your brothers in your kingdom. What
is wrong? Excellent food and clothes, which others covet,
are yours, dear son—why do you grieve? Long-armed hero, 50.15
you rule a prosperous ancestral kingdom and shine like In-
dra in heaven. You, known for your wisdom, please tell me
the root of this sorrow which is causing you such pain."

DURYODHANA uvāca:

«aśnāmy, ācchādayām', îti prapaśyan pāpa|pūruṣaḥ;
n' āmarṣaṃ kurute yas tu, puruṣaḥ so 'dhamāḥ smṛtaḥ.
na mām prīṇāti, rāj'îndra, lakṣmīḥ sādhāraṇī, vibho,
jvalitām eva Kaunteye śriyaṃ dṛṣṭvā ca vivyathe.
sarvām hi prthivīm dṛṣṭvā Yudhiṣṭhira|vaś'ânugām
sthiro 'smi yo 'haṃ jīvāmi. duḥkhād etad bravīmi te.

50.20 āvarjitā iv' ābhānti Nīpās, Citraka|Kaukurāḥ,
Kāraskarā, Lohajaṅghā Yudhiṣṭhira|niveśane.
Himavat|sāgar'ânūpāḥ, sarve ratn'ākārās tathā,
antyāḥ sarve paryudastā Yudhiṣṭhira|niveśane.

jyeṣṭho 'yam iti mām matvā, śreṣṭhaś c' êti, viśaṃ pate,
Yudhiṣṭhireṇa sat|kr̥tya yukto ratna|parigrahe.
upasthitānām ratnānām śreṣṭhānām, argha|hāriṇām,
n' ādṛśyata paraḥ pāro, n' āparas tatra, Bhārata.
na me hastaḥ samabhavad vasu tat pratigr̥hṇataḥ,
atiṣṭhanta mayi śrānte gr̥hya dūr'āhr̥taṃ vasu.

50.25 kṛtām Bindusaro|ratnair Mayena sphāṭika|cchadām
apaśyaṃ nalinīm pūrṇām udakasy' ēva, Bhārata.
vastram utkarṣati mayi prāhasat sa Vṛkodaraḥ,
śator r̥ddhi|viśeṣeṇa vimūḍhaṃ, ratna|varjitam.
tatra sma yadi śaktaḥ syām, pātayeyaṃ Vṛkodaram.
yadi kuryām samārambhaṃ Bhīmaṃ hantuṃ, nar'ādhipa,
Śīsupāla iv' āsmākaṃ gatiḥ syān, n' ātra saṃśayaḥ.
sapatnen' āvahāso me sa mām dahati, Bhārata!
punaś ca tādṛśīm eva vāpīm jalaja|śālinīm
matvā śilā|samām, toye patito 'smi, nar'ādhipa.

DURYÓDHANA said:

“Wicked is the man who pays too much attention to his food and clothes! Tradition tells us, king of kings, that a man who feels no jealousy is nothing but a wretch. Ordinary fortunes, my lord, do not interest me. Seeing the splendor of the Kauntéya’s riches has unsettled me. I saw the entire earth humbly submit to Yudhi-shthira’s command, and yet here I am, alive, doing nothing! It pains me to say it. The Nipas, Chitrakas, Káukuras, Karáskaras and Loha-janghas were all reduced to servility in Yudhi-shthira’s home. The Himalayas, oceans, rivers, marshes and countless other regions full of riches all served him like humble vassals. 50.20

Yudhi-shthira deemed me the eldest and most excellent, and honored me, charging me with the duty of collecting his wealth. I could see no end, nor even any possible end, to the extraordinary treasures coming in, which could have fetched any price. My hands became weary and incapable of handling it all, and people bringing further tribute had to wait until I could resume my labor.

I saw the lotus pool, covered in crystal, that Maya had fashioned with jewels from Lake Bindu; I was deceived and pulled up my clothes as if to cross water. This prompted roars of laughter from the wolf-bellied Bhima, who laughed as if mocking the stupefaction I—deprived of wealth—felt before an enemy’s success. I swear I wanted to slay Bhima on the spot! However, if we tried to kill Bhima, king of men, we would doubtless suffer the same fate as Shishu-pala. Yet that insult torments me, O Bhárata! Once again, when I saw a lotus pool similar to the one before, I thought it was made of stone and fell into the water. 50.25

50.30 tatra mām prāhasat Kṛṣṇaḥ Pārthena saha su|svanam,
Draupadī ca saha strībhīr, vyathayanī mano mama!
klinna|vastrasya ca jale kiṃkarā rāja|noditāḥ
dadur vāsāṃsi me 'nyāni—tac ca duḥkhatarāṃ mama.
pralambhaṃ ca śṛṇuṣv' ānyad vadato me, nar'ādhīpa.
a|dvāreṇa vinirgacchan, dvāra|saṃsthāna|rūpiṇā,
abhihatya śilāṃ bhūyo lalāṭen' āsmi vikṣataḥ.
tatra mām yama|jau dūrād āloky' ābhīhataṃ tadā
bāhubhiḥ parigrhṇītāṃ śocantau sahitāv ubhau.

uvāca Sahadevas tu tatra mām vismayann iva,
'idaṃ dvāram, ito gaccha, rājann, iti' punaḥ punaḥ.
50.35 Bhīmasenenā tatr' ōkto, 'Dhṛtarāṣṭr'ātmaj', ēti' ca
saṃbodhya, prahasitvā ca, 'ito dvāraṃ, nar'ādhīpa!'
nāma|dheyāni ratnānāṃ purastān na śrutāni me,
yāni drṣṭāni me tasyām. manas tapati tac ca me.»

51.1 YAN MAYĀ PĀṇDAVEYĀNĀM drṣṭaṃ, tac chr̥ṇu, Bhārata,
āhr̥taṃ bhūmi|pālair hi vasu mukhyaṃ tatas tataḥ.
n' āvidaṃ mūḍham ātmānaṃ drṣṭv' āhaṃ tad arer dhanam.
phalato, bhūmito v' āpi pratipadyasva, Bhārata.
aurṇān, bailān, vārṣadaṃśān jātarūpa|pariṣkṛtān
prāvār'ājina|mukhyāṃś ca Kāmbojaḥ pradadau bahūn,
aśvāṃs tittiri|kalmāṣāṃs trīṣataṃ, śuka|nāsikān,
uṣṭravāmīs trīṣataṃ ca, puṣṭāḥ pīlu|śam"iṅgudaiḥ.

51.5 Govāsanā brāhmaṇās ca, Dāsanīyās ca sarvaśaḥ
prīty|arthaṃ te, mahā|rāja, dharma|rājño mah"ātmanāḥ,
tri|kharvaṃ balim ādāya dvāri tiṣṭhanti vāritāḥ.
brāhmaṇā vāṭadhānās ca gomantaḥ śata|saṃghaṣaḥ
kamaṇḍalūn upādāya jātarūpa|mayān śubhān,

Krishna and the Partha laughed derisively, and Dráupadi 50.30
and various other women also joined in. My heart still stings
at this! Servants were ordered to fetch fresh clothes for me,
even more painful. Let me tell you another trick, great king.
In attempting to go through what seemed a door, I banged
my forehead on a slab and injured myself. The twins saw
the incident from a distance and were greatly amused; they
both picked me up in their arms in their concern.

Saha-deva, trying hard to conceal his surprise, kept on 50.35
saying to me, 'This is a door, go this way, O king.' And
Bhima-sena was laughing as he pointed out, 'Son of Dhrita-
rashtra,* this is the door!' I could not even place names on
some of the riches I saw there, and my mind is distressed."

"LET ME TELL you about the best of the treasures the kings 51.1
brought to the Pándava's ceremony. Seeing such wealth in
the hands of an enemy deeply unsettled me; I scarcely rec-
ognized myself. The tribute consisted both of manufac-
tured items and produce of the land. The kings of Kambója
brought excellent fabrics made from wool, cat's hair, an-
telopes and other animals, embroidered with gold; they also
gave three hundred horses of the *títtiri* and *kalmásha* vari-
ety, with noses like parrot beaks, and three hundred camels
and mares fattened on the fruits and nuts of *pilu*, *shami* and
inguda trees.*

Go-vásana and Dasaníya brahmins came out of affec- 51.5
tion for the great-souled Dharma King, bearing vast trib-
ute, and they had to wait at the gates, denied admission.
Hundreds and hundreds of cattle-rearing, Vata-dhana brah-
mins brought magnificent golden water jars as tribute, but

evaṃ balim samādāya praveśaṃ lebhire na ca.
 śataṃ dāsī|sahasrāṇām Kārpāsika|nivāsinām,
 śyāmās, tanvyo, dīrgha|keśyo, hem'|ābharaṇa|bhūṣitaḥ
 51.10 śūdrā vipr'|ōttam'|ārhanī, rāṅkavāny, ajināni ca,
 balim ca kṛtsnam ādāya Bharu|kaccha|nivāsinah
 upaninyur, mahārāja, hayān Gāndhāra|deśa|jān.
 indra|kṛṣṭair vartayanti dhānyair ye ca nadī|mukhaiḥ,
 samudra|niṣkuṭe jātāḥ pari Sindhu ca mānavāḥ—
 te Vairāmāḥ, Pāradās ca, Ābhīrāḥ Kitavaiḥ saha—
 vividhaṃ balim ādāya, ratnāni vividhāni ca,
 aj'|āvikaṃ, go|hiraṇyaṃ, khar'|ōṣṭraṃ, phala|jaṃ, madhu,
 kambalān vividhāmś c' āiva, dvāri tiṣṭhanti vāritaḥ.

Prāgjyotiṣ'|ādhipaḥ śūro, mlecchānām adhipo balī,
 Yavanaiḥ sahito rājā Bhagadatto mahā|rathaḥ
 51.15 ājāneyān hayān śighrān ādāy' ānīla|raṃhasaḥ,
 balim ca kṛtsnam ādāya dvāri tiṣṭhati vāritaḥ.
 aśmasāra|mayam bhāṇḍam, śuddha|danta|tsarūn asīn
 Prāgjyotiṣ'|ādhipo dattvā Bhagadatto 'vrajat tadā.
 dvy|akṣāms, try|akṣāml, lalāt'|ākṣān,
 nānā|digbhyaḥ samāgatān
 Auṣṇīkān, anta|vāsāms ca,

Romakān, puruṣ'|ādakān,
 eka|pādāmś ca tatr' āham apaśyaṃ dvāri vāritān,
 rājāno balim ādāya nānā|varṇān an|ekaśaḥ.
 kṛṣṇa|grīvān, mahā|kāyān, rāsabhān dūra|pātinaḥ
 ājāhrur daśa|sāhasrān vinītān, dikṣu viśrutān,
 51.20 pramāṇa|rāga|saṃpannān, Vaṃkṣu|tīra|samudbhavān
 baly|artham dadatas tasmai hiraṇyaṃ, rajataṃ bahu,
 datvā praveśaṃ prāptās te Yudhiṣṭhira|niveśane.

were not allowed to enter. The Shudras of Bharu-kaccha 51.10
 brought generous gifts worthy of brahmins—Gandhāran
 horses, skins of the *ranku* antelope and a hundred thou-
 sand slave girls from Karpāsika, all of delicate features, dark
 complexion and luxuriant hair, gleaming with golden or-
 naments. The Vairāmas, Páradas, Abhíras and Kítavas—
 inhabitants of far-flung coastal hamlets beyond the Indus,
 whose livelihood depends on wild, uncultivated crops and
 grain from the river deltas—brought various jewels, goats,
 sheep, camels, cattle, gold, liquor and blankets. Nor were
 they permitted to enter, and they had to remain at the gates.

The heroic warrior-king of Prag-jyótisha— Bhaga-da-
 tta—mighty sovereign of the barbarians, came with the 51.15
 Greeks, bringing a tribute of purebred horses, swift as the
 wind—but he too was denied admission. He departed leav-
 ing gifts of iron vessels and swords with hilts of pure ivory.
 Other peoples from distant regions came—some with two
 eyes, some with three, others with eyes on their foreheads,
 the nomadic Aushníkas, the Rómakas and even cannibal
 and one-footed tribes. I saw them all, standing at the gates
 with all kinds of tributes. When they presented a tribute of 51.20
 gold, silver and ten thousand well-trained donkeys from the
 shores of Vankshu, beautifully colored with jet-black necks,
 large-bodied and famous throughout the world, they ob-
 tained entry to Yudhi-shthira's home.

indra|gopaka|varṇ'ābhāñ, śuka|varṇān, mano|javān,
tath" āiv' êndr'āyudha|nibhān, saṁdhy'ābhra|sadṛśān api
aneka|varṇān āraṇyān gr̥hītv" āśvān mahā|javān,
jātarūpam an|arghyaṁ ca dadus tasy' āika|pādakāḥ.

Cīnāñ, Śakāṁs, tathā c' Ōḍrān, barbarān vana|vāsinaḥ,
Vārṣṇeyān, Hārahūṇāṁś ca, kṛṣṇān Haimavatāṁs tathā,
Nīp'ānūpān adhigatān vividhān dvāra|vāritān.

51.25 baly|artham dadatas tasya nānā|rūpān an|ekaśaḥ
kṛṣṇa|grīvān, mahā|kāyān rāsabhāñ śata|pātināḥ
ahārṣur daśa|sāhasrān vinītān, dikṣu viśrutān.
pramāṇa|rāga|sparś'āḍhyaṁ, Bāhlī|Cīna|samudbhavam
aurṇam ca, rāṅkavaṁ c' āiva, kīṭa|jaṁ, paṭṭa|jaṁ tathā,
kuṭī|kṛtaṁ tath" āiv' ātra kamal'ābhaṁ sahasraśaḥ
ślakṣṇam vastram a|kārpāsam, āvikam, mṛdu c' ājinam.
nīśitāṁś c' āiva dīrgh'āśīn, ṛṣṭi|śakti|paraśvadhān,
apar'ānta|samudbhūtāṁs tath" āiva paraśūñ śītān.
rasān, gandhāṁś ca vividhān, ratnāni ca sahasraśaḥ,
baliṁ ca kṛtsnam ādāya, dvāri tiṣṭhanti vāritāḥ.

51.30 Śakās, Tuṣārāḥ, Kaṅkāś ca, Romaśāḥ, śṛṅgiṇo narāḥ,
mahā|gajān dūra|gamān, gaṇitān arbudaṁ hayān,
śataśaś c' āiva bahuśaḥ suvarṇam padma|saṁmitam
balim ādāya vividhaṁ, dvāri tiṣṭhanti vāritāḥ.

The one-footed tribe offered Yudhi-shthira a selection of priceless wild horses of many types, of great speed, swift as thought. Some shone with the flames of fireflies; others resembled parrots, diamonds or the evening sky.

I saw Chinese kings, Shakas, Udras, Varshnéyas, Harahúnas, barbarian forest tribes, dark-skinned Himálayan strangers and the Nipas who live by the sea—all brought splendid treasures yet were denied admission.

They presented Yudhi-shthira with ten thousand black- 51.25
necked, great-bodied donkeys of many kinds, fellers of hundreds, well-trained and famous throughout the world; thousands of bales of splendid fabrics from China and Bahli—wool from the *ranku* deer, silk, cotton and fleeces—rich in size, color and touch, embroidered and luminous like lotuses. Sharp swords, spears and mighty axes also arrived from the western frontiers; others came with thousands of different jewels, liquors and perfumes. Many of these kings, however, had to stand at the gates, unable to gain entry.

The Shakas, Tusháras, Kankas, Rómashas and the 51.30
Horned Men brought great elephants and long-distance horses numbering in the millions; they presented a further tribute of millions of gold pieces, resembling lotuses, but stood there at the gates, still denied entry.

- āsanāni mah" | ārhāṇi, yānāni śayanāni ca,
 maṇi | kāñcana | citrāṇi, gaja | danta | mayāni ca
 kavacāni vicitrāṇi, śastrāṇi vividhāni ca,
 rathāmś ca vividh' | ākārāñ, jātārūpa | pariṣkṛtān,
 hayair vinītaiḥ saṃpannān, vaiyāghra | parivāraṇān,
 vicitrāmś ca paristomān, ratnāni vividhāni ca,
 51.35 nārācān, ardha | nārācāñ, śastrāṇi vividhāni ca,
 etad dattvā mahad dravyaṃ pūrva | deś' | ādhipā nṛpāḥ
 praviṣṭā yajña | sadanaṃ Pāṇḍavasya mah" | ātmanaḥ. »
- 52.1 DĀYAM TU VIVIDHAM tasmai śṛṇu me gadato, 'nagha,
 yajñ' | ārthaṃ rājabhir dattaṃ mah" | āntaṃ dhana | saṃcayam.
 Meru | Mandarayor madhye, Śailodām abhito nadīm,
 ye te kīcaka | veṇūnāṃ chāyāṃ ramyāṃ upāsate—
 Khasā, Ekāsan' | Āhy | Arhāḥ, Pradarā, Dīrghaveṇavaḥ,
 Pāradaś ca, Kulindaś ca, Taṅgaṇāḥ, para | Taṅgaṇāḥ.
 tad vai pipīlikaṃ nāma, uddhṛtaṃ yat pipīlakaiḥ,
 jātārūpaṃ droṇa | meyaṃ ahārṣuḥ puñjaśo nṛpāḥ,
 52.5 kṛṣṇāṃ lalāmāṃś, camarāñ śuklāmś, c' ānyāñ śaśi | prabhān,
 Himavat | puṣpa | jaṃ c' āiva svādu kṣaudraṃ tathā bahu.
 uttarebhyaḥ Kurubhyaś c' āpy apodaḥ mālyam ambubhiḥ,
 uttarād api Kailāsād oṣadhīḥ su | mahā | balāḥ.
 pārvatīyā balim c' ānyam āhṛtya praṇatāḥ sthitāḥ
 Ajātaśatror nṛpater dvāri tiṣṭhanti vāritāḥ.
 ye parārdhe Himavataḥ sūry' | ōdaya | girau nṛpāḥ,
 Kārūṣe ca samudr' | ānte, Lauhityam abhitaś ca ye,
 phala | mūl' | āsanā ye ca Kirātāś carma | vāsasaḥ,
 krūra | śastrāḥ, krūra | kṛtas—tāmś ca paśyāmy ahaṃ, prabho.
 52.10 candan' | āguru | kāṣṭhānāṃ bhārān, kālīyakasya ca,
 carma | ratna | suvarṇānāṃ gandhānāṃ c' āiva rāśayah

The Kings of the East offered the great-souled Pándava great treasures to obtain entry to the sacrifice. They brought costly seats, palanquins and beds of ivory, encrusted with jewels; different kinds of armor and weapons; chariots of various shapes adorned with gold, covered in tiger skins, to which were harnessed well-trained horses; gems and colorful cushions; spears, arrows and manifold weapons. 51.35

FAULTLESS ONE, let me tell you of the splendid gifts and towers of riches that kings brought to that sacrifice. The kings who dwell beside the River Shailóda, which lies between the mountains of Meru and Mándara, and who enjoy the lovely shade of cane and bamboo groves—the Khasas, Ekásanas, Ahis, Arhas, Prádaras, Dirgha-venus, Páradas, Kulíndas, Tánganas and the distant Tánganas—brought heaps of radiant *pipílika* gold, that gold amassed by the industry of ants and named after them. The mighty mountain tribes brought sweet honey from Himalayan flowers and yak-tail plumes: black, spotted, white, or silver like the moon; also the watery garlands of the northern Kurus, and powerful medicinal herbs from north Kailása. Yet they all waited at the gate of King Ajáta-shatru, their heads bowed down, without permission to enter. 52.1 52.5

My lord, I saw the kings who live on Sunrise Mountain beyond the Himalayas; the Karúshas who dwell near the seashore; the peoples who straddle the banks of the Brahmaputra; and the ferocious Kirátas—who live on fruits and roots, wear hides and wield terrible weapons. They brought sandalwood, aloe, turmeric, perfumes, vast quantities of gems and leather, and countless Kiráta slave girls, as well 52.10

Kairātikānām ayutaṃ, dāsīnām ca, viśāṃ pate,
 āhṛtya ramaṇīy'ārthān dūra|jān mṛga|pakṣiṇaḥ.
 nītaṃ parvatebhyaś ca hiraṇyaṃ bhūri|varcasam,
 baḷiṃ ca kṛtsnam ādāya, dvāri tiṣṭhanti vāritāḥ.

Kairātā, Daradā, Dārvāḥ, Śūrā, Vaiyamakās tathā,
 Audumbarā, Durvibhāgāḥ, Pāradā Bāhlikaiḥ saha,
 Kāśmīrās ca, Kumārās ca, Ghorakā Hamsakāyanāḥ,
 Śibi|Trigarta|Yaudheyā, rājanyā Madra|Kekayāḥ,
 52.15 Ambaṣṭhāḥ, Kaukurās, Tārksyā, Vastrapāḥ Pahlavaiḥ saha,
 Vāsātālās ca, Mauleyāḥ saha Kṣudraka|Mālavaiḥ,
 Pauṇḍrikāḥ, Kukkurās c' āiva, Śakās c' āiva, viśāṃ pate,
 Aṅgā, Vaṅgās ca, Puṇḍrās ca, Śānavatyā, Gayās tathā,
 Sujātayaḥ, Śreṇimantaḥ śreyāṃsaḥ, śastra|dhāriṇaḥ
 ahārṣuḥ kṣatriyā vittaṃ śataśo 'jātaśatrave.
 Vaṅgāḥ, Kalingā, Magadhās, Tāmraliptāḥ, Supuṇḍrakāḥ,
 Daivālikāḥ, Sāgarakāḥ, Patroraṇāḥ, Śaiśavās tathā,
 Karṇaprāvaraṇās c' āiva bahavas tatra, Bhārata,
 tatra|sthā dvāra|pālais te procyante rāja|śāsanāt
 kṛta|kārāḥ subalayas—tato dvāram avāpsyatha.

52.20 īṣā|dantān, hema|kakṣān, padma|varṇān, kuth'|āvṛtān,
 śail'|ābhān, nitya|mattāṃś ca abhitaḥ Kāmyakaṃ sarāḥ
 dattv' āik'|āiko daśa|śatān kuñjarān kavac'|āvṛtān,
 kṣamāvataḥ, kulīnāṃś ca, dvāreṇa prāviśaṃs tataḥ.

as animals and birds from distant lands for the purposes of entertainment, and huge quantities of gold of a great resplendence: all this as tribute, but they too were denied entry and had to stand at the gates.

Kairátas, Dáradas, Darvas, Shuras, Vaiyámakas, Audúmbaras, Durvibhágas, Páradas, Bahlíkas, Kashmíras, Kumáras, Ghórakas, Hansakáyanas, Shibis, Tri·gartas, Yaudhéyas, the rulers of Madras and Kékaya, Ambáshtas, 52.15 Káukuras, Tarkshyas, Vástrapas, Páhlavas, Vashátalas, Mauléyas, Kshúdrakas, Málavas, Páundrikas, Kúkkuras, Shakas, Angas, Vangas, Pundras, Shanavátyas, Gayas, Sujátis, Shrénimats—these noble, famous, sword-wielding kshatriyas brought unimaginable riches for Ajáta-shatru. The innumerable Vangas, Kalíngas, Mágadhas, Tamra·lip·tas, Supúndrakas, Dauválíkas, Ságarakas, Patrórnas, Sháishavas and Karna·právaranas were all told by the gatekeepers, on the orders of the king, that if their tribute were suitable, and if they waited, eventually they would be allowed entry.

These monarchs each added to their tribute a thousand 52.20 splendid elephants from the region of Lake Kámyaka; the majestic tusks of these wonderful creatures—all girdled with gold and protected by armor, soft as lotuses, ceaselessly rutting yet patient and tame—juttied out like long poles. Gifts like these gained admission for their king!

ete c' ânye ca bahavo gaṇā digbhyaḥ samāgatāḥ,
 anyaiś c' ōpāhṛtāny atra ratnān' īha mah"ātmaabhiḥ.
 rājā Citraratho nāma gandharvo Vāsav'ānugah
 śatāni catvāry adadadd hayānāṃ vāta|raṃhasām.
 Tumburus tu pramudito gandharvo vājināṃ śatam
 āmra|patra|savarṇānāṃ adadadd hema|mālinām.

52.25 Kṛtī tu rājā, Kauravya, Śūkarāṇām, viśāṃ pate,
 adadadd gaja|ratnānāṃ śatāni su|bahūny api.
 Virāṭena tu Matsyena baly|artham hema|mālinām
 kuñjarāṇām sahasre dve mattānāṃ samupāhṛte.

Pāṃsu|rāṣṭrād Vasudāno rājā ṣaḍ|viṃśatiṃ gajān,
 aśvānāṃ ca sahasre dve, rājan, kāñcana|mālinām,
 java|sattv'ōpapannānāṃ, vayaḥ|sthānāṃ, nar'ādhipa,
 baliṃ ca kṛtsnam ādāya Pāṇḍavebhyo nyavedayat.

Yajñasenena dāsīnāṃ sahasrāṇi caturdaśa,
 dāsānāṃ ayutaṃ c' āiva sa|dārāṇām, viśāṃ pate,
 gaja|yuktā, mahā|rāja, rathāḥ ṣaḍ|viṃśatis tathā,
 52.30 rājyaṃ ca kṛtsnam Pārthebhyo yajñ'ārtham vai niveditam.

Vāsudevo 'pi Vārṣṇeyo mānaṃ kurvan kirītiṇaḥ
 adadadd gaja|mukhyānāṃ sahasrāṇi caturdaśa—
 ātmā hi Kṛṣṇaḥ Pārthasya, Kṛṣṇasy' ātmā Dhanamjayah;
 yad brūyād Arjunaḥ Kṛṣṇam, sarvaṃ kuryād a|saṃśayam;
 Kṛṣṇo Dhanamjayasy' ārthe svarga|lokaṃ api tyajet,
 tath" āiva Pārthaḥ Kṛṣṇ'ārthe prāṇān api parityajet.

surabhīmś candana|rasān, hema|kumbha|samāsthitaṇ,
 Malayād, Dardurāc c' āiva, candan'āguru|saṃcayān,
 maṇi|ratnāni bhāsvanti, kāñcanaṃ, sūkṣma|vastrakam,

52.35 Cola|Pāṇḍyāv api dvāraṃ
 na lebhāte hy upasthitau.
 samudra|sāraṃ vaiḍūryaṃ,

These sovereigns, and many others besides, arrived from distant regions; illustrious princes assembled bearing treasures. The *gandhárva* king Chitra-ratha, friend of Indra, gave Yudhi-shthira four hundred horses, swift as the wind; the *gandhárva* king Túmburu joyfully offered a hundred fine steeds, garlanded with gold, the color of mango leaves; King Kriti of the Shúkaraś gave a hundred prize elephants; King Viráta of Mátsya presented his tribute of two thousand rutting elephants adorned with splendid gold caparisons. 52.25

King Vasu-dana of Panshu gave the Pándava twenty-six elephants on top of two thousand horses decked with gold, swift and strong, in the full vigor of youth. Yajna-sena offered Yudhi-shthira his whole kingdom in honor of the sacrifice, and presented him with fourteen thousand serving girls, innumerable male slaves with their wives, and twenty-six elephant-harnessed war chariots. 52.30

Vasudéva the Vrishni, wishing to honor Dhanan-jaya, gave fourteen thousand prize elephants. Indeed, Krishna is the soul of Árvjuna and Árvjuna the soul of Krishna; whatever Árvjuna may ask, Krishna is certain to accomplish. Krishna would abandon heaven itself for Dhanan-jaya, and the Partha would give up his life for Krishna.

The Kings of Chola and Pandya, though they brought heaps of sandalwood and aloe—fragrant with sandal water—upon golden platters from the Málaya and Dárdura ranges, jewels, gold and fine clothes, did not obtain permission to enter. The Sínhalas offered some priceless delights from the sea—pearls, conches and other gems—as well as hundreds of fine elephant coverlets. Attired in garments 52.35

muktāḥ, śaṅkhāṃs* tath” āiva ca,
śataśās ca kuthāṃs tatra Siṃhalāḥ samupāharan,
saṃvṛtā maṇi|cīrais tu, śyāmās tāmr’|ānta|locanāḥ,
tān gr̥hītvā narās tatra dvāri tiṣṭhanti vāritāḥ.

prīty|artham brāhmaṇās c’ āiva, kṣatriyās ca vinirjitāḥ,
upājahrur, viśās c’ āiva, sūdrāḥ śuśrūṣavo ’pi ca.
prītyā ca, bahu|mānāc ca abhyagacchan Yudhiṣṭhiram
sarve mlecchāḥ, sarva|varṇā—ādi|madhy’|ānta|jās tathā.
nānā|deśa|samutthais ca nānā|jātibhir eva ca

52.40 paryasta iva loko ’yam Yudhiṣṭhira|niveśane.

ucc’|āvacān upagrāhān rājabhiḥ prahitān bahūn
śatrūṇām paśyato duḥkhān mumūrṣā me vyajāyata.
bhṛtyās tu ye Pāṇḍavānām, tāṃs te vakṣyāmi, pārthiva,
yeṣām āmaṃ ca, pakvaṃ ca saṃvidhatte Yudhiṣṭhiraḥ.
ayutaṃ trīṇi padmāni gaḥ|ārohaḥ sa|sādinah,
rathānām arbudaṃ c’ āpi, pādātā bahavas tathā.
pramīyamāṇam āmaṃ ca, pacyamāṇam tath” āiva ca,
viśjyamāṇam c’ ānyatra puṇyāha|svana eva ca.
n’ ā|bhuktavantam, n’ ā|pītam, n’ ālamkṛtam a|sat|kṛtam

52.45 apaśyam sarva|varṇānām Yudhiṣṭhira|niveśane.

aṣṭāṣṭi sahasrāṇi snātakā gr̥ha|medhinaḥ,
triṃśad|dāsīka ek’|āiko, yān bibharti Yudhiṣṭhiraḥ,
suprītāḥ parituṣṭās ca te ’hy āsaṃsanty ari|kṣayam.
daś’ ānyāni sahasrāṇi yatīnām ūrdhva|retasām
bhuñjate rukma|pātrībhir Yudhiṣṭhira|niveśane.
a|bhuktaṃ bhuktavad v” āpi, sarvam ā kubja|vāmanam

embellished with jewels, these dark-skinned men, the corners of their eyes red as copper, waited at the gates without permission to enter.

Out of love for Yudhi-shthira, brahmins, defeated kshatriyas, commoners and serfs all flocked to the sacrifice bringing gifts, eager to obey his every command. Even the barbarians, of all social groups—high, middle or low—brought him gifts out of respect and affection. Yudhi-shthira's palace seemed to mirror the entire world in the variety of peoples assembled there. 52.40

When I saw the extraordinary riches that kept flowing in—all destined for my enemy—I wished for nothing less than death as a release from my suffering. Let me tell you of the Pándavas' servants, for whom Yudhi-shthira provided food both raw and cooked. I saw a myriad of elephant riders, charioteers and infantry, and ten million chariots and elephants besides! In one place food was measured out, in another it was cooked, in another it was distributed. Everywhere the sounds of the auspicious day rang forth. I saw nobody who was not offered food and drink, and nobody who went unhonored in Yudhi-shthira's palace, whatever their social order. 52.45

He supported eighty-eight *snátaka* brahmins, each of whom was provided with thirty serving girls; happy and thoroughly contented, they pray for the destruction of his enemies. Ten thousand ascetics vowed to celibacy eat from golden platters in Yudhi-shthira's great hall. Yajna-sena's daughter ensures that everyone—down to hunchbacks and dwarfs—has eaten before she herself eats. Only two did not offer Kunti's son any tribute—the King of Panchála, owing

a|bhuñjānā Yājñasenī pratyavaikṣad, viśām|pate.
dvau karau na prayacchetām Kuntī|putrāya, Bhārata—
sāmbāndhikena Pāñcālāḥ, sakhyen' Āndhaka|Vṛṣṇayaḥ.

53.1 ĀRYĀS TU YE vai rājānaḥ satya|saṁdhā, mahā|vratāḥ,
paryāpta|vidyā, vaktāro, ved'|ānt'|āvabhṛtha|plutāḥ,
dhṛtimanto, hrī|niṣedhā, dharm'|ātmāno, yaśasvināḥ,
mūrdh'|ābhiṣiktās, te c' āinaṁ rājānaḥ paryupāsate.
dakṣiṇ'|ārthaṁ samānītā rājabhiḥ kāmasya|dohanāḥ,
āraṇyā bahu|sāhasrā apaśyaṁ tatra tatra gāḥ.

ājahrus tatra sat|kṛtya svayam udyamya, Bhārata,
abhiṣek'|ārthaṁ a|vyagrā bhāṇḍam ucc'|āvacaṁ nṛpāḥ.

53.5 Bāhliko ratham āhārṣij jāmbūnada|vibhūṣitam,
Sudakṣiṇas taṁ yuyuje śvetaiḥ kāmboja|jair hayaiḥ,
Sunīthaḥ prītimāṁś c' āiva hy anukarṣaṁ mahā|balaḥ.

dhvajam Cedi|patiś c' āivam ahārṣit svayam udyatam,
dākṣiṇātyaḥ saṁnahanam, srag|uṣṇiṣe ca Māgadhaḥ,
Vasudāno mah"|ēṣv|āso gaj'|ēndram ṣaṣṭi|hāyanam,
Matsyas tv akṣān hema|naddhān, Ekalavya upānahau,
Āvantyas tv abhiṣek'|ārthaṁ āpo bahu|vidhās tathā,
Cekitāna upāsaṅgaṁ, dhanuḥ Kāśya upāharat,
asiṁ ca su|tsaruṁ Śalyaḥ, śaikyaṁ, kāñcana|bhūṣaṇam.

53.10 abhyaṣiṅcat tato Dhaumyo, Vyāsaś ca su|mahā|tapāḥ,
Nāradaṁ ca puras|kṛtya, Devalaṁ c' Āsitaṁ munim.
prītimanta upātiṣṭhann abhiṣekaṁ maha"|rṣayaḥ
Jāmadagnyena sahitās tath" ānye veda|pāra|gāḥ
abhijagmur mah"|ātmānaṁ mantravad bhūri|dakṣiṇam,
mah"|ēndram iva dev'|ēndram divi sapta'|rṣayo yathā.
adhārayac chatram asya Sātyakiḥ satya|vikramaḥ,

to their marriage alliance; and the Ándhakas and Vrishnis, out of friendship.

ARYAN* KINGS of wide knowledge and great vows, steadfast in the truth, wait upon him, anointed on the head; they are eloquent and have performed their ablutions after reaching a total mastery of the Vedas; resolute, modest, religious-minded and glorious. I saw wild cows with brass milk buckets offered as sacrificial presents in their thousands. The kings themselves brought this vast variety of gifts to worship Yudhi-shthira and honor his Consecration Sacrifice. Báhlika brought a chariot decked in gold, to which Sudákshina fitted some white Kambója horses and mighty Sunítha the undercarriage. 53.1 53.5

The Chedi King procured the flagpole; the King of the South brought the armor; the King of Mágadha garlands and headgear; the great archer Vasu·dana the royal sixty-year-old elephant; the King of Mátsya gold axles for the carriage; Eka·lavya sandals; the King of Avánti various waters for the anointment ceremony; Chekitána the quiver; Kashya the bow; and Shalya the gold-hilted sword in a gold-studded sling.

Dhaumya and Vyasa—distinguished for their ascetic merit—performed the anointing ceremony, although Náradā and Ásita Dévala, too, took prominent part. Great sages were glad to attend the Consecration; others, steeped in the Vedas, came with Rama Jamadágnya in a constant murmur of mantras, as the Seven Seers* had approached Indra in heaven. The truly valiant Sátyaki held up the king's parasol, Dhanan·jaya and Bhima·sena fanned him, and the twins 53.10

Dhanamjayaś ca vyajane, Bhīmasenaś ca Pāṇḍavaḥ,
cāmare c' āpi śuddhe dve yamau jagṛhatus tathā.
upāgṛhṇād yam Indrāya purāṅkalpe Prajāpatiḥ,
53.15 tam asmai śaṅkham āhārṣīd Vāruṇam kalaś'ḷodadhiḥ,
śaikyam, niṣka|sahasreṇa su|kṛtaṁ Viśvakarmaṇā.
ten' ābhiṣiktaḥ Kṛṣṇena tatra me kaśmalo 'bhavat.
gacchanti pūrvād aparaṁ samudraṁ c' āpi dakṣiṇam,
uttaraṁ tu na gacchanti vinā, tāta, patatribhiḥ.

tatra sma dadhmuḥ śataśaḥ śaṅkhān maṅgala|kāraḥ;
prāṇadanta samādhmātās; tatra romāṇi me 'hr̥ṣan.
prāpātan bhūmi|pālās ca ye tu hīnāḥ sva|tejasā;
Dhṛṣṭadyumnaḥ, Pāṇḍavāś ca, Sātyakiḥ, Keśavo 'ṣṭamaḥ,
sattva|sthā, vīrya|saṁpannā hy, anyonya|priya|darśanāḥ,
53.20 viśamjñān bhūmi|pān dṛṣṭvā, mām ca, te prāhasaṁs tadā.
tataḥ prahr̥ṣṭo Bībhatsuh prādādd hema|viṣāṇinām
śatāny anaḍ|uhāṁ pañca dvija|mukhyeṣu, Bhārata.

na Rantidevo, Nābhāgo, Yauvanāśvo, Manur na ca,
na ca rājā Pṛthur, Vainyo, na c' āpy āsīd Bhagīrathaḥ,
Yayātir, Nahuṣo v" āpi, yathā rājā Yudhiṣṭhiraḥ,
yath"ātimātraṁ Kaunteyaḥ śrīyā paramayā yutaḥ,
rāja|sūyam avāpy' āivaṁ Hariścandra iva prabhuḥ.
etām dṛṣṭvā śrīyaṁ Pārthe, Hariścandre yathā, vibho,
kathaṁ tu jīvitaṁ śreyo mama paśyasi, Bhārata?
53.25 andhen' ēva yugaṁ naddhaṁ viparyastaṁ, nar'ādhīpa,
kanīyāṁso vivardhante, jyeṣṭhā hīyanta eva ca.

waved a couple of yak-haired plumes. The Ocean itself arrived with a sling carrying the Váruna conch shell, inlaid 53.15
by Vishva-karman with thousands of pieces of gold, which Praja-pati had presented to Indra in a former aeon. It was with that conch shell that Krishna anointed Yudhi-shthira, much to my chagrin! People go to the Western or Eastern Seas, and even the Southern Seas, but only birds frequent the Northern Seas.

But the Pándavas had even spread their dominion there, for they blew conch shells from the region by the hundreds for good fortune. My hairs bristled when I heard the sound of those conches, all blown together, ringing through the air! The weaker kings fell down at the sound as their vital forces seeped away, but Dhrishta-dyumna, the Pándavas, Sátyaki and Késhava—eight in all—stood there, majestic, heroic, looking at one another with affection. They laughed 53.20
aloud as they beheld the spectacle of the kings fainting, one of which was me. Árvuna, in his delight at the moment, gave the most distinguished brahmins present five hundred oxen with golden horns.

Ranti-deva, Nabhága, Yauvanáshva, Manu, Prithu son of Vena, Bhagi-ratha, Yayáti and Náhusa never gained a fortune to match Yudhi-shthira's sublime prosperity, whose glory outshines that of Harish-chandra himself, now that he has performed that sacrifice. How can you think that I live an excellent life, O Bhárata! Everything is unraveling, 53.25
king of men, like a yoke tied by a blind man. The young prosper while the older decay.

evam dṛṣṭvā n' ābhivindāmi śarma
 parīkṣamāṇo 'pi, Kuru|pravīra.
 ten' āham evam kṛśatām gataś ca,
 vivarṇatām c' āiva, sa|śokatām ca.»

DHRTARĀṢṬRA uvāca:

- 54.1 «TVAM VAI JYEṢṬHO jyaīṣṭhineyaḥ,
 putra! mā Pāṇḍavān dviṣaḥ.
 dveṣṭā hy a|sukham ādatte,
 yath" āiva nidhanam tathā.
 a|vyutpannam samān'ārtham tulya|mitram Yudhiṣṭhira
 a|dviṣantaṁ katham dviṣyāt tvādrśo, Bharata'rṣabha?
 tuly'ābhijana|vīryaś ca katham bhrātuḥ śriyaṁ, nṛpa,
 putra, kāmayaśe mohān? m" āivam bhūḥ! śāmya, mā śucaḥ.
 atha yajña|vibhūtiṁ tām kāṅkṣase, Bharata'rṣabha,
 ṛtvijas tava tanvantu sapta|tantuṁ mah'ādhvaram.
- 54.5 āhariṣyanti rājānas tav' āpi vipulaṁ dhanam,
 prītyā ca, bahu|mānāc ca ratnāny, ābharaṇāni ca.
 anarth'ācaritaṁ, tāta, para|sva|spṛhaṇam bhṛśam—
 sva|saṁtuṣṭaḥ, sva|dharma|stho yaḥ, sa vai sukham edhate.
 avyāpāraḥ par'ārtheṣu, nity'ōdyogaḥ sva|karmasu,
 rakṣaṇam samupāttānām—etad vaibhava|lakṣaṇam.
 vipattiṣv a|vyatho, dakṣo, nityam utthānavān naraḥ,
 apramatto, vinīt'ātmā nityam bhadraṇi paśyati.
 bāhūn iv' āitān mā chetsiḥ—Pāṇḍu|putrās tath" āiva te.
 bhrātṛṇām tad dhan'ārtham vai mitra|droham ca mā kuru!

No respite awaits me now, wherever I look,
 After witnessing such a sight.
 I have become thin, pale and sad,
 Most heroic Kuru!”

DHRITA-RASHTRA said:

“YOU ARE MY ELDEST, and the son of my eldest wife! Do 54.1
 not hate the Pándavas. Hatred brings nothing but misery—
 the misery of death itself. There is no reason to hate Yu-
 dhi-shthira, O bull among Bháratas, who shares your goals
 and your friends, and does not hate you! You are of the
 same descent and are equally heroic, so why do you covet
 a brother’s fortune! This is no way to be! Seek peace, do
 not grieve. If you desire the power attained only through a
 sacrifice, O bull among Bháratas, your priests can perform 54.5
 the great *sapta-tantu* sacrifice. Many kings will come, and
 bring great riches, jewels and ornaments, from affection as
 well as respect.

Envy of another’s property is ignoble behavior. Be con-
 tent with what you have and perform your *sva-dharma**—
 therein lies happiness. Do not concern yourself with another
 person’s business and keep your mind involved in your own
 affairs. Protect what you have. This is what defines great-
 ness! He who is steadfast in distress, industrious and dili-
 gent, vigilant and humble, is always prosperous. The sons
 of Pandu are your arms—do not break them! Do not harm
 your friends simply for wealth!

- 54.10 Pāṇḍoḥ putrān mā dviṣasv' ēha, rājams,
tath" āiva te bhrātṛ|dhanam samagram.
mitra|drohe, tāta, mahān a|dharmah;
Pitā|mahā ye tava, te 'pi teṣām!
antar|vedyām dadad vittam, kāmān anubhavan priyān,
krīḍan strībhīr nirātāṅkaḥ, praśāmya, Bharata'|rṣabha!»

DURYODHANA uvāca:

- 55.1 «YASYA N' ĀSTI nijā prajñā, kevalam tu bahu|śrutah,
na sa jānāti śāstr'|ārtham, darvī sūpa|rasān iva.
jānan vai mohayasi mām. nāvi naur iva saṃyatā!
sv'|ārthe kiṃ n' āvadhānam te, ut' āho dveṣṭi mām bhavān?
na sant' īme Dhārtarāṣṭrā, yeṣām tvam anuśāsītā,
bhaviṣyam artham ākhyāsi sarvadā kṛtyam ātmanah.
para|ṇeyo 'graṇīr yasya, sa mārgān prati muhyati;
panthānam anugaccheyuḥ katham tasya pad'|ānugāḥ?
55.5 rājan, pariṇata|prajño, vṛddha|sevī, jit'|ēndriyah,
pratipannān sva|kāryeṣu saṃmohayasi no bhṛṣam.
loka|vṛttād rāja|vṛttam anyad āha Bṛhaspatiḥ;
tasmād rājñ" āpramattena sv'|ārthaś cintyah sad" āiva hi.
kṣatriyasya, mahā|rāja, jaye vṛttiḥ samāhitā;
sa vai dharmo 'stv, a|dharmo vā, sva|vṛttau kā parīkṣaṇā?
prakālayed diśaḥ sarvāḥ pratoden' ēva sārathiḥ,
pratyamitra|śriyam dīptām jighṛkṣur, Bharata'|rṣabha.
pracchanno vā prakāśo vā yogo yo 'riṃ prabādhate,
tad vai śāstram śāstra|vidām; na śāstram chedanam smṛtam.
55.10 śatruś c' āiva hi mitram ca na lekhyam na ca mātṛkā;

Feel no ill toward Pandu's sons,
 For you too enjoy their fortune.
 It is very wicked to harm friends,
 Their grandfathers are yours, too!

54.10

Give generously at sacrifices, enjoy what you love best,
 take pleasure in your women: be at peace, O bull among
 Bháratas!"

DURYÓDHANA said:

"HE WHO POSSESSES learning without wisdom will 55.1
 scarcely understand the true import of scripture, just as a
 spoon cannot taste the soup it touches. You possess knowl-
 edge but confuse me. Boat tied to another boat! Do you
 have no interest in your own affairs? Do you hate me? You
 command the Dhartaráshtras; you decide their future. A
 guide led by the enemy will lose his way, let alone those
 whom he himself is guiding!

O king, your wisdom is mature, you listen to your el- 55.5
 ders, you are the model of self-control, and yet you greatly
 confuse us who wish to pursue our own interests! Brihas-
 pati once said that the way of kings differs from the way
 of ordinary men—kings should attend to their own busi-
 ness most carefully. A kshatriya's duty is to prevail, great
 king. Whether by virtuous means or not, what is there to
 debate in following the duties of one's social order? If one
 wishes to snatch the blazing glory of a foe, O bull among
 Bháratas, he should go out like a charioteer and whip ev-
 ery corner of the earth into submission. For those versed
 in the lore of weapons, a weapon is not just what cuts, but
 any expedient—whether covert or overt—that harms the

yo vai saṁtāpayati yaṁ, sa śatruḥ procyate, nṛpa.

a|saṁtoṣaḥ śriyo mūlaṁ; tasmāt taṁ kāmayāmy aham.
samucchraye yo yatate, sa, rājan, paramo nayaḥ.

mamatvaṁ hi na kartavyam aiśvare vā, dhane 'pi vā;
pūrv'ā|vāptaṁ haranty anye. rāja|dharmaṁ hi taṁ viduḥ.

a|droha|samayaṁ kṛtvā ciccheda Namuceḥ śiraḥ
Śakraḥ; s" ābhimatā tasya ripau vṛttiḥ sanātānī.

dvāv etau grasate bhūmiḥ, sarpo bilaśayān iva:
rājānaṁ c' ā|viroddhāraṁ, brāhmaṇaṁ c' ā|pravāsinam.

55.15 n' āsti vai jātitaḥ śatruḥ puruṣasya, viśāṁ|pate,
yena sādharmaṇī vṛttiḥ, sa śatrur, n' êtarō janaḥ.
śatru|pakṣaṁ samṛdhyantaṁ yo mohāt samupekṣate,
vyādhir āpyāyita iva tasya mūlaṁ chinatti saḥ.
alpo 'pi hy arir atyantaṁ vardhamānaḥ parākramaiḥ,
valmīko mūla|ja iva grasate vṛkṣam antikāt.

Ājamīdha! ripor lakṣmīr mā te rociṣṭa, Bhārata!
eṣa bhāraḥ sattvavatāṁ nayaḥ, śirasi dhiṣṭhitaḥ.
janma|vṛddhim iv' ārthānāṁ yo vṛddhim abhikāṅkṣate,
edhate jñātiṣu sa vai. sadyo vṛddhir hi vikramaḥ!

55.20 n' āprāpya Pāṇḍav'āiśvaryaṁ saṁśayo me bhaviṣyati.
avāpsyē vā śriyaṁ tāṁ hi, śeṣyē vā nihato yudhi.
etādṛśasya kiṁ me 'dya jīvitena, viśāṁ|pate?
vardhante Pāṇḍavā nityaṁ; vayaṁ tv a|sthira|vṛddhayaḥ.»

enemy. Neither friends nor enemies are set down on a map 55.10
or a sacred diagram; he who harasses another is his enemy,
O king.

Discontent is the root of success; this is why I desire it.
Only the person who reaches for the heights, noble lord,
becomes the ultimate leader. It is folly to become attached
to power and wealth, for others may seize all that one has
earned! Such is the way of kings. Shakra pledged peace, but
cut off Námuchi's head*—he approved of the eternal way
of kings. Just as a snake eats up mice, frogs and whatever
lives in holes, so the earth devours the king who does not
fight and the brahmin who does not travel. No one is born 55.15
an enemy, king of the world—not till his goals overlap with
a rival's. Then, if he stands by foolishly watching his enemy
grow in strength and power, like a disease left unchecked, he
will have his life torn from him. No matter how insignificant
the rival, if his might grows and grows, he will eventually
destroy one as an anthill destroys the tree around whose
roots it swarms.

Ajamídhā! How can you accept the good fortune of the
foe? This practice that the good carry on their heads is
surely a burden. He who wishes to increase his fortunes
prosper among his relatives like a young man growing into
his strength. Might means prosperity! As long as I fail to 55.20
win the Pándava's great power, my future is uncertain. I shall
either win that fortune or be struck down on the battlefield.
What do I care for life, when I do not equal him? Every day
the Pándavas prosper more and more while our fortunes
remain uncertain."

ŚAKUNIR uvāca:

- 56.1 «YĀM TVAM ETĀM śriyaṃ dr̥ṣṭvā Pāṇḍu|putre Yudhiṣṭhire
tapyase, tām hariṣyāmi dyūtena jayatām vara!
āhūyatām param, rājan, Kuntī|putro Yudhiṣṭhiraḥ!
a|gatvā saṃśayam, aham a|yuddhvā ca camū|mukhe,
akṣān kṣipann a|kṣataḥ san, vidvān a|viduṣo jaye!
glahān dhanūṃṣi me viddhi,
śarān akṣāṃś ca, Bhārata,
akṣānām hṛdayam me jyām,
ratham viddhi mam' āsphuram!»

DURYODHANA uvāca:

- 56.5 «ayam utsahate, rājañ, śriyam āhartum akṣa|vit
dyūtena Pāṇḍu|putrebhyas. tad anujñātum arhasi!»

DHRTARĀṢṬRA uvāca:

«sthito 'smi śāsane bhrātur Vidurasya mah"ātmanah;
tena saṃgamya vetsyāmi kāryasy' āsya viniścayam.»

DURYODHANA uvāca:

- «vyapaneṣyati te buddhiṃ Viduro mukta|saṃśayaḥ,
Pāṇḍavānām hite yukto, na tathā mama, Kaurava.
n' ārabhet' ānya|sāmarthyāt puruṣaḥ kāryam ātmanah;
mati|sāmyam dvayor n' āsti kāryeṣu, Kuru|nandana.
bhayaṃ pariharan manda, ātmānam paripālayan,
varṣāsu klinna|kaṭavat* tiṣṭhann ev' āvasīdati.
56.10 na vyādhayo, n' āpi yamaḥ śreyah|prāptiṃ pratīkṣate.
yāvad eva bhavet kalpas, tāvac chreyaḥ samācaret!»

THE DICE GAME

SHÁKUNI said:

“THAT FORTUNE you saw at Yudhi-shthira’s sacrifice and 56.1
so yearn for—I shall win it for you at dice, great victor!
Summon Yudhi-shthira, son of Kunti! I shall court no risk
fighting before any army. With my skill in throwing dice, I
shall defeat the fools! Think of the bet as my bow, the dice
as my arrows, the heart of the dice my bowstring, and the
dice board my chariot!”

DURYÓDHANA said:

“This expert dice player stands ready, O king, to seize 56.5
the Pándavas’ fortune in a game! You should give him your
approval!”

DHRITA-RASHTRA said:

“As I said before, I always follow the counsel of my great-
souled brother; I shall consult Vídura and then tell you how
we shall proceed.”

DURYÓDHANA said:

“Vídura will destroy your resolve, without doubt, Káura-
va! He is more concerned with the Pándavas’ welfare than
with mine. No man should undertake a matter guided by
someone else’s views—and no two men are of the same
mind in any affair, noble Kuru! The weakling who shuns
any risk and seeks only to shield himself shrivels like a wet
mat in the rains. Neither sickness nor death wait on one’s 56.10
fortunes. You have to improve our lot while you can!”

DHṚTARĀṢṬRA uvāca:

«sarvathā, putra, balibhir vighrahaṃ me na rocate.
vairamaṃ vikāraṃ sṛjati, tad vai śastraṃ anāyasaṃ.»
«anartham arthaṃ manyase, rāja|putra,
saṃgranthanaṃ kalahasy' ātiyāti.
tad vai pravṛttaṃ tu yathā kathaṃ cit,
sṛjed aśīn, niśitān sāyakāṃś ca!»

DURYODHANA uvāca:

«dyūte purāṇair vyavahāraḥ praṇītas;
tatr' ātyayo n' āsti, na saṃprahāraḥ.
tad rocatāṃ Śakuner vākyam adya
sabhāṃ kṣipraṃ tvam ih' ājñāpayasva!
svarga|dvāraṃ dīvyatāṃ no viśiṣṭaṃ,
tad|vartināṃ c' āpi tath" āiva yuktaṃ.
bhaved evaṃ hy ātmanā tulyam eva
durodaraṃ Pāṇḍavaṃs tvam kuruṣva!»

DHṚTARĀṢṬRA uvāca:

56.15 «vākyam na me rocate yat tvay" ōktaṃ;
yat te priyaṃ, tat kriyatāṃ, nar'|ēndra!
paścāt tapsyase tad upākramya vākyam;
na h' īdṛśaṃ bhāvi vaco hi dharmyam.
drṣṭaṃ hy etad Vidureṇ' āiva sarvaṃ
vipaścītā buddhi|vidy"ānugena—
tad ev' āitad avaśasy' ābhypaupaiti
mahad bhayaṃ kṣatriya|bīja|ghāti.»

VAIŚAMPĀYANA uvāca:

evam uktvā Dhṛtarāṣṭro manīṣī
daivaṃ matvā paramaṃ, dustaraṃ ca,
śaśās' ōccaiḥ puruṣān putra|vākye,

THE DICE GAME

DHRITA-RASHTRA said:

“I see no attraction in fighting those who are stronger, dear son. Hostility creates turmoil—it is indeed a weapon, though not made of iron.

You regard this wicked weaving and plotting of feuds as advantageous, dear prince. Once unleashed, whatever the means, it can only lead to swords and arrows!”

DURYÓDHANA said:

“Men of ancient times taught us the rules of this game. There is no wickedness or war in it. Accept Shákuni’s offer today and order a hall to be built, without delay! We shall ascend to heaven’s door if we play, as is the privilege of gamblers. The Pándavas will become our equals—you should approve of our game!”

DHRITA-RASHTRA said:

“I do not like what you are proposing—but do as you wish, king of men! You will suffer afterward, however, for such words are not suitable or righteous, as Vídura foresaw with insight, wisdom and learning. A great catastrophe now hangs over us, which will destroy the seed of all kshatriyas. In its shadow man is powerless.” 56.15

VAISHAMPÁYANA said:

Wise Dhrita-rashtra, regarding Fate as supreme and insurmountable, ordered his servants to follow his son’s orders. Disoriented by Fate, he said, “Build, straightaway, a vast and

sthito rājā daiva|saṃmūḍha|cetāḥ:
 «sahasra|stambhāṃ, hema|vaiḍūrya|citrāṃ,
 śata|dvārāṃ, toraṇa|sphāṭik'ākhyāṃ
 sabhāṃ agryāṃ krośa|mātr"āyatāṃ me
 tad|vistārāṃ āśu kurvantu yuktāḥ!»

śrutvā tasya tvaritā, nirviśaṅkāḥ,
 prājñā, dakṣās tāṃ tathā cakrur āśu.
 sarva|dravyāṇy upajahruḥ sabhāyāṃ
 sahasraśaḥ śilpinaś c' āiva yuktāḥ.

56.20 kālen' ālpen' ātha niṣṭhāṃ gatāṃ tāṃ
 sabhāṃ ramyāṃ, bahu|ratnāṃ, vicitrāṃ
 citrair haimair āsanair abhyupetāṃ
 ācakhyus te tasya rājñāḥ pratītāḥ.
 tato vidvān Viduraṃ mantri|mukhyam
 uvāc' ēdam Dhṛtarāṣṭro nar'ēndraḥ:

«Yudhiṣṭhiraṃ rāja|putraṃ ca gatvā
 mad|vākyena kṣipram ih' ānayasva.
 sabh"ēyaṃ me bahu|ratnā vicitrā,
 śayy"āsanair upapannā mah"ārhaiḥ,
 sā dṛśyatāṃ bhrātṛbhiḥ sārdham etya,
 suhr̥d|dyūtaṃ vartatāṃ atra c' ēti.»

57.1 MATAM ĀJÑĀYA putrasya Dhṛtarāṣṭro nar'ādhipaḥ,
 matvā ca dus|taraṃ daivam, etad rājā cakāra ha.
 a|nyāyena tath"ōktas tu Viduro viduṣāṃ varaḥ
 n' ābhyanandad vaco bhrātur; vacanaṃ c' ēdam abravīt:
 «n' ābhinandāmi, nṛpate, praiṣam etaṃ.
 m"āivaṃ kṛthāḥ! kula|nāśād bibhemi!
 putrair bhinnaiḥ, kalahas te dhruvaṃ syād—
 etac chaṅke dyūta|kṛte, nar'ēndra.»

splendid hall one *krosha* long by one *krosha* wide,* adorned with a thousand tall pillars gleaming with gold and jewels and a hundred great gates sparkling with crystal arches!”

So instructed, thousands of artisans of intelligence, industry and fearlessness set to work and the palace was soon built, filled with every object imaginable. Very little time 56.20 had passed before the palace craftsmen happily informed the king that his ravishing jewel-studded hall was complete, and furnished with brilliant thrones of gold. Whereupon Dhritarashtra, learned king of men, addressed his chief minister Vidura:

“Go to Yudhishtira and beg him to come immediately. Tell him that he and his brothers must see this splendid gem-encrusted hall, richly furnished with costly seats and couches, and that we shall all join in a friendly game of dice.”

DHRITA-RASHTRA, king of men, accepting his son's wish, 57.1 felt that Fate could not be avoided and acted as I have described. Vidura, however, wisest of the wise, did not at all approve of his brother's words and said, “I do not welcome, noble king, this command of yours. Do not go ahead! Our line will face ruin! When brothers no longer work together, a quarrel is sure to follow—and it is this which troubles me about this game of dice.”

DHĀRṬARĀṢṬRA uvāca:

«n' ēha, kṣattaḥ, kalahas tapsyate mām,
na ced daivam pratilomam bhaviṣyat.
dhātṛa tu diṣṭasya vaśe kil' ēdam
sarvam jagac ceṣṭati, na svatantram.

57.5 tad adya, Vidura, prāpya rājānam mama śāsanāt,
kṣipram ānaya durdharṣam Kuntīputram Yudhiṣṭhiram.»

VAIŚAMPĀYANA uvāca:

58.1 TATAḤ PRĀYĀD Viduro 'śvair udāir,
mahājjavair, balibhiḥ, sādhu|dāntaiḥ,
balān niyukto Dhṛtarāṣṭreṇa rājñā
manīṣiṇām Pāṇḍavānām sakāśam.
so 'bhipatyā tad adhvānam, āsādyā nṛpateḥ puram,
praviveśa mahā|buddhiḥ pūjyamāno dvi|jātibhiḥ.
sa rāja|gr̥ham āsādyā Kubera|bhavan' |ōpamam,
abhyagacchata dharm' |ātmā Dharma|putram Yudhiṣṭhiram.
tam vai rājā satya|dhṛtir mah' |ātmā
Ajātaśatrur Viduram yathāvat
pūjā|pūrvam pratigṛhy' Ājamīdhas
tato 'pṛcchad Dhṛtarāṣṭram sa|putram.

YUDHIṢṬHIRA uvāca:

58.5 «vijñāyate te manaso 'praharṣaḥ.
kac cit, kṣattaḥ, kuśalen' āgato 'si?
kac cit putrāḥ sthavirasy' ānulomā?
vaś' |ānugās c' āpi viśo 'pi kac cit?

VIDURA uvāca:

«rājā mah' |ātmā kuśalī sa|putraḥ,
āste vṛto jñātibhir Indra|kalpaḥ.
prīto, rājan, putra|gaṇair vinītaiḥ*

THE DICE GAME

DHRITA-RASHTRA said:

"I do not fear any quarrel, steward, or otherwise Fate would not have ordained this game. The world yields to the Creator's design; it is not independent of his will. So go 57.5 today as I command to the invincible Yudhi-shthira, child of Kunti, without delay, and invite him here."

VAISHAMPÁYANA said:

VÍDURA YIELDED to Dhrita-rashtra's orders against his 58.1 will, departing for the Pándavas' dwelling in a chariot drawn by magnificent, swift horses, obedient and strong. He flew along the road and soon reached the son of Dharma's city, where he was honored by brahmins.

The dutiful envoy entered the king's palace, a match for Kubéra's abode, and approached Yudhi-shthira. That great-souled king, Ajáta-shatru, steadfast in the truth, duly welcomed Vídura with reverence and inquired after Dhrita-rashtra and his sons.

YUDHI-SHTHIRA said:

"I see no joy in your heart. Steward, I trust that you 58.5 come in good health? I trust that Dhrita-rashtra's sons are obedient to their aging father, and the people to his rule?"

VÍDURA said:

"The great-souled king and his sons are well; surrounded by his relatives he reigns like Indra himself. He rejoices in his sons' good conduct and enjoys happiness without a care. He wished me to inquire after your health and prosperity,

víśoka ev' ātma|rátir mah" |ātma.
 idaṃ tu tvāṃ Kuru|rājo 'bhyuvāca,
 pūrvam pṛṣṭvā kuśalam c' āvyayam ca,
 iyaṃ sabhā tvat|sabhā|tulya|rūpā
 bhrātṛñam te dṛśyatām etya, putra.
 samāgamyā bhrātṛbhiḥ, Pārtha, tasyām,
 suhr̥d|dyūtam kriyatām, ramyatām ca.
 prīyāmahe bhavatām saṃgamenā
 samāgatāḥ Kuravaś c' āpi sarve.
 durodarā vihitā ye tu tatra
 mah" |ātmanā Dhṛtarāṣṭreṇa rājñā
 tān drakṣyase kitavān saṃniviṣṭān.»
 ity āgato 'ham, nṛpate. taj juṣasva!»

YUDHIṢṬHIRA uvāca:

58.10 «dyūte, kṣattaḥ, kalaho vidyate naḥ!
 ko vai dyūtam rocayed budhyamānaḥ?
 kiṃ vā bhavān manyate yukta|rūpam?
 bhavad|vākye sarva eva sthitāḥ sma.»

VIDURA uvāca:

«jānāmy aham dyūtam an|artha|mūlam;
 kṛtaś ca yatno 'sya mayā nivāraṇe.
 rājā tu māṃ prāhiṇot tvat|sakāśam
 śrutvā vidvañ śreya ih' ācarasva!»

YUDHIṢṬHIRA uvāca:

«ke tatr' ānye kitavā dīvyamānā
 vinā rājño Dhṛtarāṣṭrasya putraiḥ?
 pṛcchāmi tvām, Vidura, brūhi nas tān
 yair dīvyāmaḥ śataśaḥ saṃnipatyā!»

and invite you and your brothers to see their new assembly hall, much like your own.

He hopes that you will repair to their palace, Partha, and enjoy a friendly game of dice; they would all be pleased if you would join them. All the Kurus are already assembled there. You will also meet the gamblers and gamesters whom the great-souled Dhritarashtra has summoned to the hall. It is with this message that I have come; approve of it!”

YUDHI-SHATHIRA said:

“If we play a game of dice, steward, we shall surely quarrel! 58.10
Bearing this in mind, who would consent to a game? What do you think is right? We shall follow your advice.”

VÍDURA said:

“I know the game is a source of wickedness and have tried to dissuade the king from it—however, he sent me to you. You must do what you think is best, learned one!”

YUDHI-SHATHIRA said:

“Who else will be gambling there besides the sons of King Dhritarashtra? Tell us, Vídura, what dice players we shall be up against?”

VIDURA uvāca:

«Gāndhāra|rājāḥ Śakunir, viśāṃ|pate,
rāj” ātidevī|kṛta|hasto mat’|ākṣaḥ;
Viviṃśatiś, Citrasenaś ca rājā,
Satyavrataḥ, Purumitro, Jayaś ca.»

YUDHIṢṬHIRA uvāca:

«mahā|bhayāḥ kitavāḥ saṃniviṣṭā
māy”|ôpadhā devitāro ’tra santi.
dhātṛā tu diṣṭasya vaśe kil’ êdaṃ
sarvaṃ jagat tiṣṭhati, na svatantram.
58.15 n’ āhaṃ rājño Dhṛtarāṣṭrasya śāsanān
na gantum icchāmi, kave, durodaram.
iṣṭo hi putrasya pitā sad” āiva;
tad asmi kartā, Vidur,’ āttha māṃ yathā.
na c’ â|kāmāḥ Śakuninā devit’ āhaṃ,
na cen māṃ dhṛṣṇur āhvayitā sabhāyām.
āhūto ’haṃ na nivarte kadā cit
tad āhitam śāśvataṃ vai vrataṃ me.»

VAIŚAMPĀYANA uvāca:

evam uktvā Viduraṃ dharma|rājāḥ,
prāyātrikaṃ sarvaṃ ājñāpya tūrṇam
prāyāc chvo|bhūte sa|gaṇaḥ s’|ânuyātraḥ
saha strībhīr Draupadīm ādi|kṛtvā.
«daivaṃ prajñāṃ tu muṣṇāti, tejaś cakṣur iv’ āpatat.
dhātuś ca vaśam anveti pāśair iva naraḥ sitaḥ.»
ity uktvā prayayau rājā saha kṣattrā Yudhiṣṭhiraḥ,
a|mṛṣyamāṇas tasy’ ātha samāhvānam arim|damaḥ.
58.20 Bāhlikena rathaṃ yattam āsthāya para|vīra|hā
paricchanno yayau Pārtho bhrātṛbhiḥ saha Pāṇḍavaḥ.

VÍDURA said:

“Shákuni, the King of Gandhára, will be there, skillful and dexterous—even more than the gods—at dice, as well as Vivínshati, Chitra-sena, Satya-vrata, Puru-mitra and Jaya.”

YUDHI-SHTHIRA said:

“It sounds like the most dangerous dice players will be there, those sure to resort to tricks and deceit. This world, however, yields to the Creator’s design; it is not independent of his will. Thus, O poet, I shall not refuse to play dice at 58.15
Dhrita-rashtra’s command; a son must respect his father. I shall come as you bid. I am not unwilling to play Sháku-ni, who is sure to challenge me to dice in that hall. Once challenged, I shall not be able to refuse; that is my eternal vow.”

VAISHAMPÁYANA said:

The Dharma King, having told Vídura how he felt, ordered preparations for an immediate journey. He departed the following day, surrounded by his relatives, attendants and the women of the household, led by Dráupadi. “As a brilliant light blinds the eye, Fate robs us of our reason, and, as if bound with ropes, man obeys the Creator’s will,” quoted King Yudhi-shthira, unable to resist the challenge, as he set out with the steward.

Ascending the chariot attended to by Báhlika, the son of 58.20
Pandu, that slayer of hostile heroes, set out with Pritha and all his brothers, decked in full regalia. Compelled by the

rāja|śriyā dīpyamāno yayau brahma|puraḥsaraḥ,
Dhṛtarāṣṭreṇa c' āhūtaḥ, kālasya samayena ca.
sa Hāstinapuram gatvā Dhṛtarāṣṭra|grham yayau.

samiyāya ca dharm'|ātmā Dhṛtarāṣṭreṇa Pāṇḍavaḥ.
tathā Bhīṣmeṇa, Dronena, Karṇena ca, Kṛpeṇa ca
samiyāya yathā|nyāyam, Drauṇinā ca vibhuḥ saha.
sametya ca mahā|bāhuḥ Soma|dattena c' āiva ha,
Duryodhanena, Śalyena, Saubalena ca vīryavān.

58.25 ye c' ānye tatra rājānaḥ pūrvam eva samāgatāḥ,
Duḥśāsanena vīreṇa, sarvair bhrātṛbhir eva ca,
Jayad|rathena ca tathā, Kurubhiś c' āpi sarvaśaḥ.

tataḥ sarvair mahā|bāhur bhrātṛbhiḥ parivāritaḥ
praviveśa grham rājño Dhṛtarāṣṭrasya dhīmataḥ.
dadarśa tatra Gāndhārīm devīm patim anuvratām,
snuṣābhiḥ saṃvṛtām śāsvat, tārābhir iva Rohiṇīm.
abhivādyā sa Gāndhārīm, tayā ca pratinanditaḥ
dadarśa pitaram vṛddham prajñā|cakṣuṣam īsaram.

58.30 rājñā mūrdhany upāghrātās te ca Kaurava|nandanāḥ—
catvāraḥ Pāṇḍavā, rājan, Bhīmasena|puro|gamāḥ.
tato harṣaḥ samabhavat Kauravāṇām, viśāṃ|pate,
tān drṣṭvā puruṣa|vyāghrān Pāṇḍavān priya|darśanān.
viviśus te 'bhyanu|jñātā ratnavanti grhāṇy atha;
dadṛśus c' ōpayātās tān Draupadī|pramukhāḥ striyaḥ.
Yājñasenyāḥ parām ṛddhiṃ drṣṭvā prajvalitām iva,
snuṣās tā Dhṛtarāṣṭrasya n' ātipramanaso 'bhavan.

tatas te puruṣa|vyāghrā gatvā strībhis tu saṃvidam,
kṛtvā vyāyāma|pūrvāṇi kṛtyāni pratikarma ca,
58.35 tataḥ kṛt'|āhnikāḥ sarve divya|candana|bhūṣitāḥ
kalyāṇa|manasaś c' āiva, brāhmaṇān svasti|vācyā ca,

challenge and the fated time, he set out in a blaze of royal majesty, with brahmins leading the way. He proceeded to Hástina-pura and headed straight for Dhrita-rashtra's residence, where the illustrious Pándava met Dhrita-rashtra.

He embraced Bhishma, Drona, Karna, Kripa and Drona's son with due courtesy, as well as Soma-datta, Duryódhana, Shalya, mighty Sáubala, and the numerous kings who had arrived before him. He proceeded to meet heroic Duhshásana and his brothers, Jayad-ratha, and all the remaining Kurus one after another. 58.25

The mighty-armed hero and his brothers then entered Dhrita-rashtra's inner apartments, where he saw Queen Gandhári, famous for her devotion to her husband and surrounded by her sisters-in-law like Róhini by the stars.* Having greeted Gandhári and received her blessings, he beheld his aged uncle, the lord whose eyesight was his insight.

King Dhrita-rashtra kissed the noble Káuravas on the head—the four Pándavas, beginning with Bhima-sena. Elation took hold of all Káuravas at the sight of the splendid countenance of the Pándavas, those tigers among men. Dismissed by the king, they entered their jewel-studded apartments, where Dráupadi and her women, who had arrived separately, saw them. Seeing the immense fortune of Yajna-sena's daughter, which seemed ablaze, Dhrita-rashtra's daughters-in-law looked none too cheerful. 58.30

Those tigers among men informed the women of their intentions and then left their quarters to set about their daily physical exercises and rituals. When they had completed these, the virtuous-minded Pándavas, adorned with celestial

manojñam aśanam bhuktvā vivīṣuḥ śaraṇāny atha.
 upagīyamānā nārībhir asvapam Kuru|nandanāḥ
 jagāma teṣāṃ sā rātriḥ puṇyā rati|vihāriṇām.
 stūyamānās ca viśrāntāḥ kāle nidrām ath' ātyajan.
 sukh' |ôṣitās tāṃ rajanīm prātaḥ sarve kṛt' |āhnikāḥ
 sabhām ramyām pravivīṣuḥ kitavair abhisamvṛtām.

- 59.1 PRAVIŚYA TĀM sabhām Pārthā Yudhiṣṭhira|purogamāḥ
 sametya pārthivān sarvān, pūj' |ārhan abhipūjya ca,
 yathā|vayaḥ sameyānā upaviṣṭā yath' |ārhatāḥ
 āsaneṣu vicitreṣu spardhy' |āstaranavatsu ca.
 teṣu tatṛ' ōpaviṣṭeṣu sarveṣv atha nṛpeṣu ca
 Śakuniḥ Saubalas tatra Yudhiṣṭhiram abhāṣata.

ŚAKUNIR uvāca:

«upastīrṇā sabhā, rājan, sarve tvayi kṛta|kṣaṇāḥ.
 akṣān uptvā devanasya samayo 'stu, Yudhiṣṭhira!»

YUDHIṢṬHIRA uvāca:

- 59.5 «nikṛtīr devanaṃ pāpaṃ, na kṣātro 'tra parākramaḥ;
 na ca nītir dhruvā, rājan. kiṃ tvam dyūtaṃ praśaṃsasi?
 na hi mānaṃ praśaṃsanti nikṛtau kitavasya ha.
 Śakune, m' āiva no jaiṣīr amārgeṇa nṛśaṃsavat.»

ŚAKUNIR uvāca:

«yo vetti saṃkhyām, nikṛtau vidhi|jñās,
 ceṣṭāsv a|khinnaḥ, kitavo 'kṣajāsu,
 mahā|matir yaś ca jānāti dyūtaṃ,
 sa vai sarvaṃ sahate prakriyāsu.

sandalwood, received the blessings of brahmins. Then those 58.35
 Kuru heroes enjoyed a pleasing meal and returned to their
 apartments, where, serenaded by women, they entered their
 beds and passed a lovely night savoring the delights of love
 play. At dawn those happy sleepers—conquerors of hostile
 cities by day—left their couches refreshed and flattered with
 attention, to attend to their rituals. They entered the great
 hall to the greetings of the dice players.

THE PARTHAS, starting with Yudhi-shthira, worshipped 59.1
 all the kings present, honoring those to whom honor was
 due by virtue of age, and took their seats on splendid seats
 covered in costly carpets. Seeing all the kings seated, Shá-
 kuni, son of Súbala, addressed Yudhi-shthira:

SHÁKUNI said:

“The hall is full, great king; we have all been waiting
 for you. Let the dice be cast, Yudhi-shthira—what is your
 wager?”

YUDHI-SHTHIRA said:

“Deceitful play is wicked, devoid of all kshatriya valor. 59.5
 It is a poor way to behave. Why do you praise dice play?
 Who values a cheating gambler? Shákuni, do not try base
 trickery on us.”

SHÁKUNI said:

“The great-minded player who knows his numbers and
 has an eye out for the artful ploy, who never tires of throwing
 the dice and understands their subtleties, can achieve any-
 thing in a game. Gambling can defeat an enemy, Partha,
 which is why people say it is wicked. Let us play! Great

akṣaḥ|glahaḥ so 'bhibhavet paraṃ naś;
 ten' āiva doṣo bhavat' īha, Pārtha.
 dīvyāmahe! pārthiva, mā viśaṅkāṃ.
 kuruṣva pāṇaṃ ca, ciraṃ ca mā kṛthāḥ!

YUDHIṢṬHIRA uvāca:

«evam āh' āyam Asito Devalo muni|sattamaḥ,
 imāni loka|dvārāṇi yo vai bhrāmyati sarvadā:
 59.10 idaṃ vai devanaṃ pāpaṃ nikṛtyā kitavaiḥ saha;
 dharmeṇa tu jayo yuddhe—tat paraṃ, na tu devanam.»
 n' āryā mleccanti bhāṣābhir, māyayā na caranty uta,
 aljihmam, a|śaṭhaṃ yuddham—etat sat|puruṣa|vratam.
 śaktito brāhmaṇ'|ārthāya śikṣiṭuṃ prayatāmahe.
 tad vai vittaṃ m' ātidevīr! mā jaiṣṭh, Śakune, parān!
 nikṛtyā kāmāye n' āhaṃ sukhāny, uta dhanāni vā;
 kitavasy' ēha kṛtino vṛttam etan na pūjyate.»

ŚAKUNIR uvāca:

«śrotriyāḥ śrotriyaṇ eti nikṛty" āiva, Yudhiṣṭhira,
 vidvān a|viduṣo 'bhyeti. n' āhus tāṃ nikṛtiṃ janāḥ!
 59.15 akṣair hi śikṣito 'bhyeti nikṛty" āiva, Yudhiṣṭhira,
 vidvān a|viduṣo 'bhyeti. n' āhus tāṃ nikṛtiṃ janāḥ!
 a|kṛt'|āstraṃ kṛt'|āstraś ca, durbalaṃ balavattaraḥ—
 evaṃ karmasu sarveṣu nikṛty" āiva, Yudhiṣṭhira,
 vidvān a|viduṣo 'bhyeti. n' āhus tāṃ nikṛtiṃ janāḥ!
 evaṃ tvam mām ih' ābhyetya nikṛtiṃ yadi manyase,
 devanād vinivartasva, yadi te vidyate bhayaṃ!»

sovereign, do not dither. Let us set the stakes and stop dallying!”

YUDHI-SHTHIRA said:

“Ásita Dévala, most eminent of hermits, who wanders the gates between the worlds, once said that it is wicked 59.10 to cheat while gambling, and honorable to win by fighting righteously. Aryans do not use the language of barbarians or behave deceitfully; all wise men vow to engage in war with honesty and sincerity. To the best of our ability, we strive to help brahmins. Do not exceed the boundaries of decency! Do not cheat to win, Shákuni! I do not want any fortune or happiness gained dishonorably, and gambling, even when played by the rules, is not a praiseworthy game.”

SHÁKUNI said:

“A scholar may surpass another scholar with trickery, as may a wise man an ignorant one, Yudhi-shthira. Yet people do not give it that name! A dice player who knows how to 59.15 throw may defeat one who does not by trickery, yet nobody gives it that name! Likewise, one skilled with weapons may defeat one who is not, and a stronger man the weak, Yudhi-shthira. In fact, in any endeavor the more knowledgeable will surpass the less with the tricks he has learned—yet nobody calls them that. You have come for a game, but if you think me dishonest—if you are afraid—you do not have to play!”

YUDHIṢṬHIRA uvāca:

«āhūto na nivarteyam, iti me vratam āhitam.
vidhiś ca balavān, rājan. diṣṭasy' āsmi vaśe sthitaḥ.
asmin samāgame kena devanaṃ me bhaviṣyati?
pratipāṇas ca ko 'nyo 'sti? tato dyūtaṃ pravartatām!»

DURYODHANA uvāca:

59.20 «aḥaṃ dāt' āsmi ratnānām, dhanānām ca, viśāṃ pate!
mad|arthe devitā c' āyaṃ Śakunir mātulo mama.»

YUDHIṢṬHIRA uvāca:

«anyen' ānyasya vai dyūtaṃ viśamaṃ pratibhāti me.
etad, vidvann, upādatsva! kāmam evaṃ, pravartatām!»

VAISAMPĀYANA uvāca:

60.1 UPOHYAMĀNE dyūte tu rājānaḥ sarva eva te
Dhṛtarāṣṭraṃ puras|kṛtya viviśus tāṃ sabhāṃ tataḥ.
Bhīṣmo, Droṇaḥ, Kṛpaś c' āiva, Viduraś ca mahā|matih,
n' ātiprītena manasā te 'nvavartanta, Bhārata.
te dvaṃdvaśaḥ, pṛthak c' āiva siṃha|grīvā, mah'ā|ujasaḥ
siṃh'āsanāni bhūrīṇi, vicitrāṇi ca bhejire.
śuśubhe sā sabhā, rājan, rājabhis taiḥ samāgataih,
devair iva mahā|bhāgaiḥ samavetais tri|viṣṭapam.
60.5 sarve Veda|vidaḥ śūrāḥ, sarve bhāsvara|mūrtayaḥ.
prāvartata, mahā|rāja, suhr̥d|dyūtam an|antaram.

YUDHIṢṬHIRA uvāca:

«ayaṃ bahu|dhano, rājan, sāgar'āvarta|saṃbhavaḥ
maṇir hār'|ōttaraḥ śrīmān, kanak'ōttama|bhūṣaṇaḥ.
etad, rājan, mama dhanam pratipāṇo 'sti. kas tava,
yena mām tvaṃ, mahā|rāja, dhanena pratidīvyase?»

THE DICE GAME

YUDHI-SHTHIRA said:

“Challenged, I shall not withdraw—so I have vowed. This rule is powerful, O king. I am in the hands of Fate. Whom am I to play in this gathering? Who can match my stakes? Let the game begin!”

DURYÓDHANA said:

“I shall stake my gems and treasures, sovereign of the world! And my uncle here, Shákuni, will throw for me.” 59.20

YUDHI-SHTHIRA said:

“It does not seem right that one man should play for another—as you must know. However, if that is how you want it, let the play begin!”

VAISHAMPÁYANA said:

As THE DICE game was laid out, all the kings entered the hall, led by Dhrita-rashtra. Bhishma, Drona and Kripa, and the great-minded Vídura followed, none of them happy with the developments. Those mighty, lion-necked kings sat in pairs, or singly, upon a variety of splendid thrones. The great hall shone with the resplendence of those magnificent rulers as heaven shines with the glory of gods; everyone present was learned in the Vedas, valorous heroes whose bodies were resplendent. It was at this point, great king, that the friendly game began. 60.1 60.5

YUDHI-SHTHIRA said:

“This sumptuous prize, O king, this string of pearls laced with pure gold, flung up from the depths of the ocean, is my stake. What is yours? With what wealth do you wish to play me?”

DURYODHANA uvāca:

«santi me maṇayaś c' âiva, dhanāni su|bahūni ca.
matsaraś ca na me 'rtheṣu. jayasv' âinaṃ durodaram!»

VAISAMPĀYANA uvāca:

tato jagrāha Śakunis tān akṣān akṣa|tattva|vit;
«jitam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

YUDHIṢṬHIRA uvāca:

61.1 «MATTAḤ KAITAVAKEN' âiva, yaj jito 'smi durodare!
Śakune, hanta! dīvyāmo glahamānāḥ parasparam!
santi niṣka|sahasraśya bhāṇḍīnyo bharitāḥ śubhāḥ,
kośo, hiraṇyam, a|kṣayyaṃ jātarūpam an|ekaśaḥ.
etad, rājan, mama dhanam. tena dīvyāmy ahaṃ tvayā!»

VAISAMPĀYANA uvāca:

Kauravāṇāṃ kula|karaṃ jyeṣṭhaṃ Pāṇḍavam acyutam
ity uktaḥ, Śakuniḥ prāha, «jitam! ity» eva taṃ nr̥pam.

YUDHIṢṬHIRA uvāca:

61.5 «ayaṃ sahasra|samito vaiyāghraḥ, su|pratiṣṭhitaḥ,
su|cakr' |ōpaskaraḥ, śrīmān, kiṅkiṇī|jāla|maṇḍitaḥ,
saṃhrādano rāja|ratho ya ih' āsmān upāvahat,
jaitro rathavaraḥ puṇyo, megha|sāgara|niḥsvanaḥ,
aṣṭau yaṃ kurara|cchāyāḥ sad|aśvā rāṣṭra|saṃmatāḥ
vahanti, n' âiṣāṃ mucyeta padād bhūmim upaspr̥śan.
etad, rājan, dhanam mahyam. tena dīvyāmy ahaṃ tvayā!»

THE DICE GAME

DURYÓDHANA said:

“I have many jewels and a great fortune—but I am not worried about losing them. Win this stake!”

VAISHAMPÁYANA said:

Shákuni, expert in the subtleties of the game, took the dice, cast them, and cried, “Won!”

YUDHI-SHTHIRA said:

“YOU HAVE TRICKED me to win this stake! All right, Shákuni, let us toss and play again! My splendid coffers are full of thousands of coins; my treasury overflows with undecaying gold. This is my stake, O king. Let us play!” 61.1

VAISHAMPÁYANA said:

After Yudhi-shthira, Pandu’s eldest son, the imperishable ancestor of the Kurus, had spoken, Shákuni threw and cried out, “Won!”

YUDHI-SHTHIRA said:

“This magnificent victory chariot, equal to a thousand lesser vehicles, thunderous like oceans and clouds, hung with tiger skins and tinkling bells, supported by splendid wheels and a mighty frame, furnished with fine fittings, yoked to eight world-famous osprey-hued horses from whose thunderous hoofs no creature can escape—the very same chariot that brought us here—is my next stake, O king. Let us play!” 61.5

VAISAMPĀYANA uvāca:

etac chrutvā vyavasito nikṛtiṃ samupāśritaḥ,
«jītam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

YUDHIṢṬHIRA uvāca:

«śataṃ dāsī|sahasrāṇi taruṇyo, hema|bhadrikāḥ,
kambu|keyūra|dhārīṇyo, niṣka|kaṇṭhyaḥ, svalaṃkṛtāḥ,
mah”|ārha|māly’|ābharaṇāḥ, suvastrāś, candan’|ōkṣitāḥ,
maṇīn, hema ca bibhratyāś, catuḥ|ṣaṣṭi|viśāradaḥ,
61.10 anusevāṃ carant’ īmāḥ, kuśalā nṛtya|sāmasu,
snātakānām, amātyānām, rājñām ca mama śāsanāt.
etad, rājan, mama dhanam. tena dīvyāmy ahaṃ tvayā!»

VAISAMPĀYANA uvāca:

etac chrutvā vyavasito nikṛtiṃ samupāśritaḥ,
«jītam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

YUDHIṢṬHIRA uvāca:

«etāvanti ca dāsānām sahasrāṇy uta santi me,
pradakṣiṇ’|ānulomāś ca, prāvāra|vasanāḥ sadā,
prājñā, medhāvino, dāntā, yuvāno, mṛṣṭa|kuṇḍalāḥ,
pātrī|hastā divā|rātram atithīn bhojayanty uta.
etad, rājan, mama dhanam. tena dīvyāmy ahaṃ tvayā!»

VAISAMPĀYANA uvāca:

etac chrutvā vyavasito nikṛtiṃ samupāśritaḥ
«jītam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

THE DICE GAME

VAISHAMPÁYANA said:

At his words, Shákuni, resorting to trickery, rolled the dice and exclaimed, "Won!"

YUDHI-SHTHIRA said:

"I have a hundred thousand young serving girls, who have adorned their bodies with golden amulets, coral bracelets, gem-studded necklaces, rich robes, costly garlands and jewels of every kind, and daubed their faces with dashes of sandal paste. They are masters of the sixty-four fine arts, especially dancing and singing, and at my command serve *snátaka* brahmins, ministers and kings. This is my stake, O king. Let us play!" 61.10

VAISHAMPÁYANA said:

At his words, Shákuni, resorting to trickery, cast the dice and exclaimed, "Won!"

YUDHI-SHTHIRA said:

"I have as many thousand finely dressed young serving men, who are respectful, obedient, intelligent and wise; they serve the guests day and night with platters in their hands, their earrings gleaming. This is my stake, O king. Let us play!"

VAISHAMPÁYANA said:

At his words, Shákuni, resorting to trickery, cast the dice and exclaimed, "Won!"

YUDHIṢṬHIRA uvāca:

61.15 «sahasra|saṃkhyā nāgā me mattās tiṣṭhanti, Saubala,
hema|kakṣāḥ, kṛt'āpīḍāḥ, padmino, hema|mālināḥ,
su|dāntā rāja|vahanāḥ, sarva|śabda|kṣamā yudhi,
īṣā|dantā, mahā|kāyāḥ, sarve c' āṣṭa|kareṇavaḥ,
sarve ca pura|bhettāro, nava|megha|nibhā gajāḥ.
etad, rājan, mama dhanam. tena dīvyāmy ahaṃ tvayā!»

VAIŚAMPĀYANA uvāca:

tam evaṃ|vādinam Pārtham prahasann iva Saubalaḥ
«jītam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

YUDHIṢṬHIRA uvāca:

61.20 «rathās tāvanta ev' ême hema|dāṇḍāḥ, patākināḥ,
hayair vinītaiḥ saṃpannā, rathibhiś citra|yodhibhiḥ.
ek'āiko hy atra labhate sahasra|paramām bhṛtim,
yudhyato 'yudhyato v' āpi vetanam māsā|kālikam.
etad, rājan, dhanam mahyam. tena dīvyāmy ahaṃ tvayā!»

VAIŚAMPĀYANA uvāca:

ity evam ukte vacane kṛta|vairo durātmavān
«jītam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

YUDHIṢṬHIRA uvāca:

«śvāṃs tittiri|kalmāṣān, gāndharvān, hema|mālināḥ
dadau Citrarathas tuṣṭo yāṃs tān gāṇḍīva|dhanvane,
yuddhe jitaḥ parābhūtaḥ prīti|pūrvam ariṃ|damaḥ.
etad, rājan, mama dhanam. tena dīvyāmy ahaṃ tvayā!»

YUDHI-SHTHIRA said:

“I have a thousand rutting elephants, son of Súbala, covered in golden caparisons, garlands and lotuses, and crowned with splendid chaplets. They are well-trained royal mounts, huge in stature, fit for a king, and calm amid the turmoil of battle. These incredible bastion-battering beasts like fresh monsoon clouds, tusks jutting out like poles, and each surrounded by eight females, are my next stake. Let us play!” 61.15

VAISHAMPÁYANA said:

Shákuni Sáubala seemed to laugh at the Partha's words, and cried out, “Won!”

YUDHI-SHTHIRA said:

“I have just as many chariots, adorned with golden poles and fluttering pennants, equipped with obedient horses and brilliant warriors, who earn a generous monthly wage whether they fight or not. This is my stake, O king. Let us play!” 61.20

VAISHAMPÁYANA said:

When Yudhi-shthira had finished speaking, wicked Shákuni again shouted, “Won!”

YUDHI-SHTHIRA said:

“Those horses of the *títtiri*, *kalmásha* and *gandhárva* breeds, draped in golden garlands, which Chitra-ratha, when he was vanquished in battle, offered with affection to the Gandíva bowman, are my next stake. Let us play!”

VAIŚAMPĀYANA uvāca:

etac chrutvā vyavasito nikṛtiṃ samupāśritaḥ
«jītam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

YUDHIṢṬHIRA uvāca:

61.25 «rathānām, śakaṭānām ca śreṣṭhānām c' āyutāni me
yuktāny eva hi tiṣṭhanti vāhair ucc'āvacais tathā.
evam varṇasya varṇasya samuccīya sahasraśaḥ,
yathā samuditā vīrāḥ sarve vīra|parākramāḥ
kṣīraṃ pibantas tiṣṭhanti bhuñjānāḥ śālī|taṇḍulān,
ṣaṣṭis tāni sahasrāṇi, sarve vipula|vakṣasaḥ.
etad, rājan, dhanam mahyam. tena dīvyāmy aham tvayā!»

VAIŚAMPĀYANA uvāca:

etac chrutvā vyavasito nikṛtiṃ samupāśritaḥ
«jītam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

YUDHIṢṬHIRA uvāca:

61.30 «tāmra|lohaiḥ parivṛtā nidhaya me catuḥśatāḥ,
pañca|drauṇika ek'āṅkikaḥ suvarṇasy' āhatasya vai,
jātarūpasya mukhyasya an|argheyasya, Bhārata.
etad, rājan, dhanam mahyam. tena dīvyāmy aham tvayā!»

VAIŚAMPĀYANA uvāca:

etac chrutvā, vyavasito nikṛtiṃ samupāśritaḥ
«jītam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

VAIŚAMPĀYANA uvāca:

62.1 EVAM PRAVARTITE dyūte ghore sarv'āpahāriṇi
sarva|saṃśaya|nirmoktā Viduro vākyam abravīt.

THE DICE GAME

VAISHAMPÁYANA said:

At his words, Shákuni, resorting to trickery, cast the dice and exclaimed, “Won!”

YUDHI-SHTHIRA said:

“I have thousands upon thousands of fine chariots and 61.25
carts, to which are yoked horses of many varieties; likewise
I have sixty thousand broad-chested men, valorous heroes
prepared for battle, who drink milk and feast on rice, hand-
picked in throngs from every class. This is my stake, O king.
Let us play!”

VAISHAMPÁYANA said:

At his words, Shákuni, resorting to trickery, cast the dice and exclaimed, “Won!”

YUDHI-SHTHIRA said:

“I have four hundred coffers encased in copper and iron,
O Bhárata, each containing five chests of the purest, most 61.30
priceless leaf gold. This is my stake, O king. Let us play!”

VAISHAMPÁYANA said:

At his words, Shákuni, resorting to trickery, cast the dice and exclaimed, “Won!”

VAISHAMPÁYANA said:

AT THIS POINT in the terrible match, certain to bring 62.1
about Yudhi-shthira’s utter ruin, Vídura, renowned for his
capacity to dispel doubt, addressed the Partha.

VIDURA uvāca:

«mahā|rāja, vijānihi yat tvām vakṣyāmi, Bhārata,
mumūrṣor auṣadham iva na rocet' āpi te śrutam!

yad vai purā jāta|mātro rurāva

gomāyuvad visvaram, pāpa|cetāḥ

Duryodhano Bhāratānām kula|ghnaḥ.

so 'yaṃ yukto bhavatām kāla|hetuḥ!

gr̥he vasantaṃ gomāyuṃ tvam vai mohān na budhyase

Duryodhanasya rūpeṇa! śṛṇu Kāvyaṃ giraṃ mama.

62.5 'madhu vai mādhviko labdhvā prapātaṃ n' āiva budhyate.

āruhya taṃ majjati vā, patanaṃ c' ādhigacchatī!

so 'yaṃ matto 'kṣa|dyūtena madhuvan na parīkṣate—

prapātaṃ budhyate n' āiva vairaṃ kṛtvā mahā|rathaiḥ.

viditaṃ te, mahā|prājña, Bhojeṣv ev' ā|samañjasam

putraṃ saṃtyaktavān pūrvam pauraṇām hita|kāmyayā.

Andhakā, Yādavā, Bhojāḥ sametāḥ Kaṃsam atyajan,

niyogāt tu hate tasmin Kṛṣṇen' ā|mitra|ghātinā,

evam te jñātayaḥ sarve modamānāḥ śataṃ samāḥ.

tvam|niyuktaḥ Savyasācī nigr̥hṇātu Suyodhanam!

62.10 nigrāhād asya pāpasya modantaṃ Kuravaḥ sukham!

kāken' êmāṃś citra|barhāñ, śārdūlān kroṣṭukena ca

krīṇīṣva Pāṇḍavān! rājan, mā majjīḥ śoka|sāgare!

VÍDURA said:

“Listen to me, great king, even if my words may not seem agreeable, like medicine to one who is about to breathe his last!

Wicked Duryódhana, killer of Bharata’s line,
Shrieked, they say, the jackal’s chilling scream,
The moment he was born. It is he who will cause
The destruction of you all!

You are foolish to ignore the jackal dwelling in your home, the Duryódhana-shaped jackal! Listen to what the poet Kavya said. ‘The honey-collector, his honey found, 62.5
does not reckon on falling; yet after scaling heights he may become distracted, with deadly consequences!’ This very Duryódhana, intoxicated by the game of dice, does not see where it will lead, just like the honey-collector—he does not see the fall before him as he makes enemies of these great warriors.

You well know, wise lord, that the Bhojas abandoned an unworthy son for the welfare of their citizens. The Ándhakas, the Yádavas and the Bhojas united together to abandon Kansa; when enemy-slaying Krishna struck him down, upon their orders, the delighted families rejoiced for a hundred years. Order Árjuna to slay Duryódhana! May the Ku- 62.10
rus rejoice in happiness over the scoundrel’s downfall! Exchange peacocks for this crow, tigers for this jackal; choose the Pándavas! Do not drown in an ocean of sorrow!

«tyajet kul'ārthe puruṣaṃ, grāmasy' ārthe kulaṃ tyajet,
grāmam jana|padasy' ārthe, ātm"ārthe pṛthivīm tyajet.»
sarva|jñāḥ, sarva|bhāva|jñāḥ, sarva|śatru|bhayaṃ|karaḥ,
iti sma bhāṣate Kāvyo Jambha|tyāge mah"āsurān.

hiraṇya|sthīvinaḥ kāmś cit pakṣiṇo vana|gocarān
gr̥he kila kṛt'āvāsān lobhād rājā nyapīḍayat.
sa c' ōpabhoga|lobh'āndho hiraṇy'ārthī, paraṃ|tapa,
āyatiṃ ca, tadātvam ca, ubhe sadyo vyanāśayat.

tad|artha|kāmas tadvat tvaṃ mā druhaḥ Pāṇḍavā, nṛpa!
62.15 moh'ātmā tapyase paścāt, pakṣi|hā puruṣo yathā.
jātaṃ jātaṃ Pāṇḍavebhyaḥ puṣpam ādatsva, Bhārata,
mālā|kāra iv' ārāme, snehaṃ kurvan punaḥ punaḥ.
vṛkṣān aṅgāra|kār" īva m" āinān dhākṣiḥ sa|mūlakān!
mā gamaḥ sa|sut'āmātyaḥ, sa|balaś ca Yama|kṣayam.
samavetān hi kaḥ Pārthān pratiyudhyeta, Bhārata?
Marudbhiḥ sahito, rājann, api sākṣān Marut|patiḥ?

63.1 DYŪTAM MŪLAM kalahasy' ābhyupaiti
mitho bhedaṃ mahate dāruṇāya.
tad|āsthito 'yaṃ Dhṛtarāṣṭrasya putro
Duryodhanaḥ sṛjate vairam ugram!
Prātipēyāḥ, Śāmtanavā, Bhīmasenāḥ sa|Bāhlikāḥ
Duryodhan'āparādhena kṛcchraṃ prāpsyanti sarvaśaḥ.
Duryodhano maden' āiṣa kṣemaṃ rāṣṭrād vyapohati,
viśāṇaṃ gaur iva madāt svayam ārujate 'tmanaḥ.

‘To save a family, abandon a man; to save a village, abandon a family; to save a country, abandon a village; to save the soul, abandon the earth’—these were the words of Kavya, all-knowing and infinitely wise, the terror of his enemies, when he advised the mighty *ásuras* to abandon Jambha.*

It is said that a king once brought back to his home several wild birds that coughed up gold—and then in his greed strangled them. Blinded by his desire for gold, he destroyed with a single act what he had and what he could have had.

O king, do not harm the Pándavas like this for instant gain! You will rue your folly like the man who killed the birds. Like the flower-seller in his grove who plucks blossoms one by one from trees he cherishes with affection, take flowers day by day from the Pándavas. Do not scorch them to the roots as the charcoal-burner burns his trees! Do not tumble into Yama’s hell with your sons, ministers and troops. Who could battle with the Parthas when they stand arrayed together? Even Indra, Lord of the Maruts, together with his tempestuous companions, might not be able to meet that challenge! 62.15

“GAMBLING is the root of dissension. It can only divide; its consequences are horrific. Yet Duryódhana, son of Dhritarashtra, has resorted to it and created fierce hostility! The descendants of Prátipa, Shántanu and Bhima-sena, and their allies the Bahlíkas, will all come to grief because of Duryódhana’s wickedness. In his folly, Duryódhana is driving peace from his kingdom, like the bull that shatters its own horn. 63.1

yaś cittam anveti parasya, rājan,
vīraḥ kaviḥ svām avamanya dṛṣṭim,
nāvaṃ samudra iva bāla|netrām
āruhya ghore vyasane nimajjet.

- 63.5 Duryodhano glahate Pāṇḍavena
priyāyase tvaṃ, 'jayat', 'īti' tac ca!
atinarmā jāyate saṃprahāro
yato vināśaḥ samupaiti puṃsām.
ākarṣas te 'vāk|phalaḥ supraṇīto
hṛdi prauḍho mantra|padaḥ samādhiḥ.
Yudhiṣṭhiraṇa kalahas tav' āyam
a|cintito 'bhimataḥ sva|bandhunā.
Prātipēyāḥ, Śāṃtanavāḥ, śṛṇudhvaṃ
kāvyāṃ vācaṃ saṃsadi Kauravāṇām!
vaiśvānaraṃ prajvalitaṃ su|ghoram
mā yāsyadhvaṃ mandam anuprapannāḥ!
yadā manyuṃ Pāṇḍavo 'jātaśatrur
na saṃyacched akṣa|mad'|ābhībhūtaḥ—
Vṛkodaraḥ, Savyasācī, yamau ca—
ko 'tra dvīpaḥ syāt tumule vas tadānīm?
mahā|rāja, prabhavas tvaṃ dhanānām
purā dyūtān, manasā yāvad iccheḥ.
bahu vittaṃ Pāṇḍavāṃś cej jayes tvaṃ,
kiṃ te tat syād vasu? vind' ēha Pārthān!
63.10 jānīmahe devitaṃ Saubalasya;
veda dyūte nikṛtiṃ pārvatīyaḥ.
yataḥ prāptaḥ Śakunis, tatra yātu.
mā yūyudho, Bhārata, Pāṇḍaveyān!»

The hero or poet who ignores the call of wisdom to follow another man's heart boards a boat steered by a child and sinks into atrocious evil. Duryódhana gambles with the Pándava, yet you are pleased that he is winning? 63.5

Only war can result from such misguided sport, and from war the destruction of man. This foolish game will have dire results, yet you remain stubbornly intent upon it. You would have approved of this quarrel with Yudhi-shthira, your close relative, even if you had considered it carefully.

Listen, sons of Prátipa, sons of Shántanu, to words of wisdom in this assembly of Káuravas! Do not enter the terrible fire that blazes with mounting ferocity! You must make peace!

If Ajáta-shatru, son of Pandu, humbled by his addiction to this game, does not tame his zeal—nor Bhima, Árjuna and the twins—where will you find refuge in the ensuing chaos?

Great king, you were a rich mine before this game; you possess as much treasure as you want. What do you gain by winning the Pándavas' wealth? The Pándavas are your wealth! We all know Sáubala's game; the mountain king is a master of deception. Send Shákuni back where he came from, O Bhárata; do not wage war with the Pándavas!" 63.10

DURYODHANA uvāca:

- 64.1 «PAREṢĀM EVA yaśasā ślāghase tvam
 sadā, kṣattaḥ, kutsayan Dhārtarāṣṭrān.
 jānīmahe Vidura yat priyas tvam;
 bālān iv' āsmān avamanyase nityam eva.
 sa vijñeyaḥ puruṣo 'nyatra|kāmo
 nindā|praśamse hi tathā yunakti.
 jihvā katham te hṛdayam vyanakti yo
 na jyāyasaḥ kṛthā manasaḥ prātikūlyam!
 utsaṅge ca vyāla iv' āhrto 'si,
 mārjāravat poṣakaṃ c' ōpahaṃsi.
 bhartr̥ghnam tvām na hi pāpīya āhus
 tasmāt, kṣattaḥ, kiṃ na bibheṣi pāpāt?
 jītvā śatrūn phalam āptaṃ mahad vai.
 m" āsmān, kṣattaḥ, paruṣān' iha vocaḥ!
 dviṣadbhis tvam saṃprayog'ābhinandī
 muhur dveṣaṃ yāsi naḥ saṃpramohāt!*
- 64.5 amitratām yāti naro 'kṣamaṃ bruvan;
 nigūhate guhyam amitra|saṃstave.
 tad|āśrito 'patrapa kiṃ nu bādhasa?
 yad icchasi tvam, tad ih' ābhibhāṣase.
 mā no 'vamaṃsthā! vidma manas tav' êdam.
 śikṣasva buddhiṃ sthvirāṇāṃ sakāśāt!
 yaśo rakṣasva, Vidura, saṃpraṇītaṃ
 mā vyāpṛtaḥ para|kāryeṣu bhūs tvam!

DURYÓDHANA said:

“DON'T YOU EVER tire of extolling our enemy's glory, steward? You despise Dhrita-rashtra's sons! We all know whose friend you are, Vídura; you think of us as fools. It is easy to recognize the man whose affections lie elsewhere, for he apportions his praise and blame accordingly. The hostility you reveal with your tongue is nothing compared with the hostility in your heart! 64.1

We have cherished you like a serpent in our lap; like a cat you wish ill upon the one who has raised you. It has been said that nothing is more wicked than betraying one's master—why, steward, do you not fear sin? The harvest we reap from vanquishing our foes is rich—why abuse us? You delight in making peace with the enemy, and in your infatuation for them you simply despise us!

Unpardonable words make a man hateful; he hides his secret by praising the enemy. Shame should stop his tongue. You have betrayed your real wish! Do not insult us! We know your mind. Go and learn from the old and wise! Protect your reputation and do not meddle in someone else's affairs! 64.5

«ahaṃ kart” ēti,» Vidura, mā ca maṃsthā.
 mā no nityaṃ paruṣāṇ’ īha vocaḥ—
 na tvāṃ pr̥cchāmi, Vidura, yadd hitaṃ me.
 svasti! kṣattar, mā titikṣūn kṣiṇu tvam!
 ekaḥ śāstā, na dvitīyo ’sti śāstā—
 garbhe śayānaṃ puruṣaṃ śāsti śāstā.
 ten’ ānuśiṣṭaḥ, pravaṇād iv’ āmbho,
 yathā niyukto ’smi, tathā vahāmi!*

bhinatti śirasā śailam, ahiṃ bhojayate ca yaḥ,
 dhīr eva kurute tasya kāryāṇām anuśāsanam.
 yo balād anuśāst’ īha so ’|mitraṃ tena vindati;
 64.10 mitratām anuvṛttaṃ tu samupekṣeta paṇḍitaḥ.
 pradīpya yaḥ pradīpt’|āgniṃ prāk tvaran n’ ābhidhāvati,
 bhasm” āpi na sa vindeta śiṣṭaṃ kva cana, Bhārata!
 na vāsayet pāra|vargyaṃ dviṣantaṃ
 viśeṣataḥ, kṣattar, ahitaṃ manuṣyam.
 sa yatr’ ēcchasi, Vidura, tatra gaccha.
 su|sāntvitā hy asatī strī jahāti!»

VIDURA uvāca:

«etāvatā puruṣaṃ ye tyajanti,
 teṣāṃ sakhyam antavad brūhi, rājan.
 rājñām hi cittāni pariplutāni—
 sāntvaṃ dattvā musalair ghātayanti.
 a|bālatvaṃ manyase, rāja|putra,
 «bālo ’ham, ity» eva su|manda|buddhe!
 yaḥ sauhṛde puruṣaṃ sthāpayitvā
 paścād enaṃ dūṣayate, sa bālaḥ!

Do not imagine that you are the boss, Vídura. Hold your harsh words—I never consult you about our interests. Enough! Do not test our weary patience! There is only one teacher, not two—he teaches even the child in a mother’s womb. I receive instructions from him, and, like water that hurries down a slope, I flow wherever I am commanded!

He who resolves to split a rock with his head or feed a serpent obeys his command, and does what he should do. But he who imposes his will becomes an enemy; the wise 64.10 man looks to the person who behaves like a friend. The man who lights a blazing fire and does not flee in fear will find no ashes, O Bhárata!

Shelter should not be offered to the friend of a man’s enemy, who wishes him ill. You may go wherever you wish, Vídura. No matter how well cherished, an unfaithful wife always leaves her husband in the end!”

VÍDURA said:

“Tell your son, O king, that those who abandon their friends on such an excuse find themselves without friends once and for all. The minds of kings are fickle. First they offer protection; then they wield their clubs! You consider yourself mature, dull-witted prince, and you call me a child—the one who makes friends with a man he later reviles is the child!

- na śreyase nīyate manda|buddhiḥ,
 strī śrotriyasy' ēva gr̥he praduṣṭā.
 dhruvaṃ na roced Bharata'|ṛṣabhasya,
 patiḥ kumāryā iva ṣaṣṭi|varṣaḥ!
 64.15 ataḥ priyaṃ ced anukāṅkṣase tvam,
 sarveṣu kāryeṣu, hit'|āhiteṣu,
 striyaś ca, rājañ, jaḍa|paṅgukāṃś ca
 pṛccha tvam vai tādr̥śāṃś c' āiva sarvān!
 labhyate khalu pāpīyān naro nu priya|vāg iha;
 a|priyasya tu pathyasya vaktā, śrotā ca dur|labhaḥ.
 yas tu dharma|paraś ca syādd, hitvā bhartuḥ priy'|āpriye,
 apriyāṇy āha pathyāni, tena rājā sahāyavān.
 a|vyādhi|jaṃ, kaṭukaṃ, tīkṣṇam, uṣṇam,
 yaśo|muṣaṃ, paruṣaṃ, pūti|gandhim—
 satāṃ peyaṃ, yan na pibanty a|santo—
 manyuṃ, mahā|rāja, piba, praśāmya!
 Vaicitravīryasya yaśo, dhanam ca
 vāñchāmy ahaṃ saha putrasya śaśvat.
 yathā tathā te 'stu, namaś ca te 'stu,
 mam' āpi ca svasti diśantu viprāḥ.
 64.20 āśīviṣān netra|viṣān kopayen na tu paṇḍitaḥ.
 evaṃ te 'haṃ vadāṃ' îdam prayataḥ, Kuru|nandana.»

ŚAKUNIR uvāca:

- 65.1 «BAHU|VITTAṀ parājaiṣiḥ Pāṇḍavānām, Yudhiṣṭhira.
 ācakṣva vittaṃ, Kaunteya, yadi te 'sty a|parājitam.»

YUDHIṢṬHIRA uvāca:

«mama vittaṃ a|saṃkhyeyaṃ, yad ahaṃ veda, Saubala.
 atha tvam, Śakune, kasmād vittaṃ samanupṛcchasi?
 ayutaṃ, prayutaṃ c' āiva,

A stupid mind cannot be led on the path of goodness, just as a wanton wench cannot approach a brahmin's home. Naturally this displeases this bull among Bháratas as a sixty-year-old man displeases a girl! If you long to hear only the agreeable, O king, whether your affairs be good or bad, then why don't you to talk to women, idiots and cripples! It is easy to find a wicked adviser with a sweet tongue; those who offer appropriate advice, however unpleasant, are harder to meet. He who acts righteously and tells his master the truth, good or bad, is a king's true companion. 64.15

Mighty king, swallow down the honest man's drink, shunned by others—a medicine bitter, pungent, vile and unglorious! Drink it and calm your wrath! I wish Dhritarashtra and his son, as I always have, only the greatest glory and wealth. With this homage I take my leave; may the priests give me their blessing. The wise man never provokes those snakes whose venom burns in their eyes. That is all I have to say, eminent Kuru, and I say solemnly.” 64.20

SHÁKUNI said:

“YOU HAVE PARTED with much of the Pándavas' treasure, Yudhi-shthira. Tell us, son of Kunti, if you have anything left.” 65.1

YUDHI-SHTHIRA said:

“I still know of countless riches in my possession, Sáubala. Why do you inquire after my wealth? I can stake hundreds of thousands and millions and tens of millions and hundreds of millions and billions and tens of billions and hundreds

śaṅkhuṃ, padmaṃ, tath” ârbudam,
kharvaṃ, śaṅkha|nikharvaṃ ca,
mahā|padmaṃ ca koṭayaḥ,
madhyaṃ c’ âiva, parârdhaṃ ca, saparaṃ c’ âtra paṇyatām!
etan mama dhanam, rājams. tena dīvyāmy ahaṃ tvayā!»

VAISAMPĀYANA uvāca:

65.5 etac chrutvā, vyavasito nikṛtiṃ samupāśritaḥ
«jītam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

YUDHIṢṬHIRA uvāca:

«gav’|āśvaṃ, bahu dhenūkam, a|saṃkhyeyam a|j’|āvikam,
yat kiṃ cid anu Parṇāśāṃ, prāk Sindhor api, Saubala,
etan mama dhanam, rājams. tena dīvyāmy ahaṃ tvayā!»

VAISAMPĀYANA uvāca:

etac chrutvā, vyavasito nikṛtiṃ samupāśritaḥ
«jītam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

YUDHIṢṬHIRA uvāca:

«puraṃ, janapado, bhūmir, a|brāhmaṇa|dhanaiḥ saha,
a|brāhmaṇāś ca puruṣā, rājañ, śiṣṭam dhanam mama.
etad, rājan, mama dhanam. tena dīvyāmy ahaṃ tvayā!»

VAISAMPĀYANA uvāca:

etac chrutvā vyavasito nikṛtiṃ samupāśritaḥ
«jītam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

YUDHIṢṬHIRA uvāca:

65.10 «rāja|putrā ime, rājañ, śobhante yena bhūṣitāḥ:
kuṇḍalāni ca, niṣkāś ca, sarvaṃ rāja|vibhūṣaṇam—
etan mama dhanam, rājams. tena dīvyāmy ahaṃ tvayā!»

of billions and trillions and tens of trillions and hundreds of trillions! This is my stake, O king. Let us play!”

VAISHAMPÁYANA said:

At his words, Shákuni, resorting to trickery, cast the dice 65.5 and exclaimed, “Won!”

YUDHI-SHTHIRA said:

“I have innumerable horses, cattle, sheep, goats and milk cows, grazing in the country that extends from the Parnásha River to the east of the Sindhu. This is my stake, O king. Let us play!”

VAISHAMPÁYANA said:

At his words, Shákuni, resorting to trickery, cast the dice and exclaimed, “Won!”

YUDHI-SHTHIRA said:

“My city, my country, my land and the wealth of my people—excepting that owned by brahmins—are my remaining assets. This is my stake, O king. Let us play!”

VAISHAMPÁYANA said:

At his words Shákuni, resorting to trickery, rolled the dice and exclaimed, “Won!”

YUDHI-SHTHIRA said:

“All the gleaming earrings, *nishkas** and royal ornaments 65.10 that adorn these magnificent princes here are my next stake, O king. Let us play!”

VAISAMPĀYANA uvāca:

etac chrutvā, vyavasito nikṛtiṃ samupāśritaḥ
«jītam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

YUDHIṢṬHIRA uvāca:

«śyāmo, yuvā, lohitaḥ śakṣaḥ, śiṃhaśkandho, mahābhujah
Nakulo glaha ev' āiko. viddhy etan mama tad dhanam!»

ŚAKUNIR uvāca:

«priyas te Nakulo, rājan, rājaputro, Yudhiṣṭhira!
asmākaṃ vaśatāṃ prāpto bhūyaḥ ken' ēha dīvyasi?»

VAISAMPĀYANA uvāca:

evam uktvā tu tān akṣāñ Śakuniḥ pratyadīvyata.
«jītam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

YUDHIṢṬHIRA uvāca:

65.15 «ayaṃ dharmān Sahadevo 'nuśāsti
loke hy asmin paṇḍitaḥ śakhyāṃ gataś ca.
anarhatā rājaputreṇa tena,
dīvyāmy ahaṃ c' āpriyavat priyeṇa.»

VAISAMPĀYANA uvāca:

etac chrutvā vyavasito nikṛtiṃ samupāśritaḥ
«jītam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

ŚAKUNIR uvāca:

«Mādrīputrau priyau, rājāṃs, tav' ēmau vijitau mayā.
garīyāṃsau tu te manye Bhīmasenaḥ Dhanamjayau.»

THE DICE GAME

VAISHAMPÁYANA said:

At his words, Shákuni, resorting to trickery, cast the dice and exclaimed, “Won!”

YUDHI-SHTHIRA said:

“This dark youth with blood-red eyes, mighty arms and shoulders like lions—prince Nákula—is my stake, O king. Let us play!”

SHÁKUNI said:

“Prince Nákula is dear to you, King Yudhi-shthira! If we win this stake, what will you have left to gamble?”

VAISHAMPÁYANA said:

With these words, Shákuni cast the dice and exclaimed, “Won!”

YUDHI-SHTHIRA said:

“Saha-deva here administers justice, and has acquired a reputation for his learning in this world. Though he little deserves it, I shall stake this dear prince as if he were not dear at all.” 65.15

VAISHAMPÁYANA said:

At his words, Shákuni, resorting to trickery, rolled the dice and exclaimed, “Won!”

SHÁKUNI said:

“O king, I have won Madri’s two sons, so dear to you. It seems, however, that Bhima-sena and Dhanan-jaya are even more precious.”

YUDHIṢṬHIRA uvāca:

«a|dharmam carase nūnam, yo n' âvekṣasi vai nayam!
yo naḥ su|manasām, mūḍha, vibhedam kartum icchasi!»

ŚAKUNIR uvāca:

«garte mattaḥ prapatate, pramattaḥ sthāṇum ṛcchati.
jyeṣṭho, rājan, variṣṭho 'si—namas te, Bharata'|rṣabha!
65.20 svapne na tāni paśyanti, jāgrato vā, Yudhiṣṭhira,
kitavā yāni dīvyantaḥ pralapanty utkaṭā iva!»

YUDHIṢṬHIRA uvāca:

«yo naḥ samkhye naur iva pāra|netā,
jetā ripūṇām rāja|putras tarasvī,
an|arhatā loka|vīreṇa tena
dīvyāmy aham, Śakune, Phalgunena!»

VAIŚAMPĀYANA uvāca:

etac chrutvā vyavasito nikṛtiṃ samupāśritaḥ
«jitam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

ŚAKUNIR uvāca:

«ayam mayā Pāṇḍavānām dhanur|dharah
parājitaḥ Pāṇḍavaḥ savya|sācī!
Bhīmena, rājan, dayitena dīvyā,
yat kaitavyam Pāṇḍava te 'vaśiṣṭam!»

YUDHIṢṬHIRA uvāca:

«yo no netā, yo yudhi naḥ praṇetā,
yathā vajrī dānava|śatrur ekaḥ,
tiryak|prekṣī, samnata|bhrūr, mah" |ātmā,
siṃha|skandho yaś ca sad" ātyamarṣī,
65.25 balena tulyo yasya pumān na vidyate,
gadā|bhṛtām agrya ih' āri|mardanaḥ—

THE DICE GAME

YUDHI-SHTHIRA said:

“Wretch! You are truly wicked and without propriety, trying to sow division among us, who are united at heart!”

SHÁKUNI said:

“A drunk falls from his high seat; a sleepwalker walks into a post. You are our elder and superior—all homage be with you, O bull among Bháratas! When gamblers play, Yudhi-shthira, they prattle on like madmen about things they have never dreamed of, asleep or awake!” 65.20

YUDHI-SHTHIRA said:

“This enemy-conquering world hero, who like a ferryman carries us across the dangers of the battlefield—Prince Phálguna—is my next stake, though he little deserves it. Let us play!”

VAISHAMPÁYANA said:

At his words, Shákuni, resorting to trickery, rolled the dice and exclaimed, “Won!”

SHÁKUNI said:

“We have won the Pándavas’ bowman, the left-handed archer, Pandu’s son! Play now with what little you have left—dear Bhima!”

YUDHI-SHTHIRA said:

“Our lion-shouldered battle leader, who always glances sideways and frowns in his furious wrath, a great-souled, mighty, unparalleled club warrior and slayer of foes, a hero to match the thunderbolt-wielding enemy of the *dánavas*—Prince Bhima-sena—is my next stake, though he little deserves it. Let us play!” 65.25

an|arhatā rāja|putreṇa tena
dīvyāmy ahaṃ Bhīmasenena, rājan!»

VAISAMPĀYANA uvāca:

etac chrutvā vyavasito nikṛtiṃ samupāśritaḥ
«jitam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

ŚAKUNIR uvāca:

«bahu vittam parājaiṣīr, bhrātṛṃś ca sa|haya|dvipān.
ācakṣva vittam, Kaunteya, yadi te 'sty a|parājitam.»

YUDHIṢṬHIRA uvāca:

«ahaṃ viśiṣṭaḥ sarveṣāṃ bhrātṛṇāṃ dayitas tathā.
kuryām ahaṃ jitaḥ karma svayam ātmany upaplave.»

VAISAMPĀYANA uvāca:

etac chrutvā vyavasito nikṛtiṃ samupāśritaḥ
«jitam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

ŚAKUNIR uvāca:

65.30 «etat pāpiṣṭham akaror yad ātmānaṃ parājaye!
śiṣṭe sati dhane, rājan, pāpa ātma|parājayaḥ!»

VAISAMPĀYANA uvāca:

evam ukhvā mat'ākṣas tān glahe sarvān avasthitān
parājayaṃ loka|vīrān ukhvā rājñāṃ prthak prthak.

ŚAKUNIR uvāca:

«asti te vai priyā, rājan, glaha eko 'parājitaḥ.
paṇasva Kṛṣṇāṃ Pāñcālīm! tayā 'ātmānaṃ punar jaya!»

YUDHIṢṬHIRA uvāca:

«n' āiva hrasvā, na mahatī, na kṛṣā, n' ātirohiṇī,
nīla|kuñcita|keśī ca—tayā dīvyāmy ahaṃ tvayā!»

THE DICE GAME

VAISHAMPÁYANA said:

At his words, Shákuni, resorting to trickery, rolled the dice and exclaimed, “Won!”

SHÁKUNI said:

“You have lost your brothers, fortune, horses and elephants. Tell me, son of Kunti, if you have anything left to stake!”

YUDHI-SHTHIRA said:

“I myself remain, cherished by all my brothers. If you should win me, I shall do what a defeated soul must do.”

VAISHAMPÁYANA said:

At his words, Shákuni, resorting to trickery, rolled the dice and exclaimed, “Won!”

SHÁKUNI said:

“You have committed a heinous deed in gambling yourself away! If there is anything left to stake, O king, it is wrong to gamble oneself!” 65.30

VAISHAMPÁYANA said:

The skillful dice player gloated about his victories over the Pándavas before the assembled kings, one by one.

SHÁKUNI said:

“One throw remains, O king—stake your dear wife Dráupadi of Panchála, and win yourself back!”

YUDHI-SHTHIRA said:

“Neither too short nor too tall, too thin nor too fat, her hair dark and curly—I shall stake Dráupadi! Her eyes are lotus petals in autumn, her fragrance and beauty, too!

śārad' |ōtpala|patr' |ākṣyā, śārad' |ōtpala|gandhayā,
 śārad' |ōtpala|sevinyā, rūpeṇa śrī|samānayā|

65.35 tath" āiva syād ānṛśamsyāt, tathā syād rūpa|saṃpadā,
 tathā syāc chīla|saṃpattyā, yām icchet puruṣaḥ striyam.
 sarvair guṇair hi saṃpannām, anukūlām, priyaṃ|vadām,
 yādṛśīm dharma|kāma' |ārtha|siddhim icchen naraḥ striyam.

caramaṃ saṃviśati yā, prathamam pratibudhyate,
 ā gopāl' |āvipālebhyaḥ sarvaṃ veda kṛt' |ākṛtam.
 ābhāti padmavad vaktraṃ sa|svedaṃ, mallak" ēva ca,
 vedī|madhyā, dīrgha|keśī, tāmr' |ākṣī,* n' ātilomaśā.
 tay" āivaṃ|vidhayā, rājan, Pāñcāly" āhaṃ su|madhyayā
 glahaṃ dīvyāmi cārv|aṅgyā Draupadyā, hanta, Saubala!»

VAIŚAMPĀYANA uvāca:

65.40 evam ukte tu vacane dharma|rājena dhīmatā,
 «dhig! dhig! ity» eva vṛddhānām sabhyānām niḥsṛtā girāḥ.
 cukṣubhe sā sabhā, rājan; rājñām saṃjajñire śucaḥ.
 Bhīṣma|Droṇa|Kṛp' |ādīnām svedaś ca samajāyata.
 śīro grhītvā Viduro gata|sattva iv' ābhavat;
 āste dhyāyann adho|vaktro, niḥśvasann iva pannago.

Dhṛtarāṣṭras tu saṃhr̥ṣṭaḥ paryapṛcchat punaḥ punaḥ,
 «kiṃ jitaṃ? kiṃ jitaṃ? iti» hy ākāraṃ n' ābhyarakṣata.
 jaharṣa Karṇo 'tibhṛṣaṃ saha Duḥśāsaṃ' |ādibhiḥ;
 itareṣāṃ tu sabhyānām netrebhyaḥ prāpataj jalam.

She is the goddess of beauty herself! She possesses kindness, a perfect figure, and moral excellence—qualities that men 65.35 seek in women. Friendly and endowed with all virtues, she speaks kindly and is all a man could want in his quest for Dharma, pleasure and Wealth.

She is the last to retire at night, and the first to wake at dawn; she cares for all, even shepherds and cowherders. Moist with sweat and full of lotus flowers, her face is radiant like jasmine; her eyes are coppery red; her hair is long but not too luxuriant; her waist is like an altar. This exquisite slender-waisted, lovely-limbed Panchálan queen is now my stake, Sáubala!”

VAISHAMPÁYANA said:

When the wise Dharma King had spoken, cries of 65.40 “Shame! Shame!” echoed through the hall. The great building trembled, and anxiety took hold of the kings. Bhishma, Drona and Kripa, among others, were covered in sweat. Ví-dura buried his face in his hands and almost fainted; he sat with his head bowed low and sighed like a snake.

Dhrita-rashtra, however, was exhilarated and asked repeatedly, “Has he won, has he won?” Karna, Duhshásana and their allies were greatly delighted, but tears flowed from the eyes of the others in the hall.

65.45 Saubalas tv abhidhāy' āiva jita|kāśī, mad' |ôtkataḥ,
«jitam! ity» eva tām akṣān punar ev' ānvapadyata.

DURYODHANA uvāca:

66.1 «EHI, KṢATTAR, Draupadīm ānayasva,
priyām bhāryām, saṃmatām Pāṇḍavānām.
saṃmārjatām veśma! paraitu śīghram!
tat' āstu dāsībhir a|puṇya|śīlā!»

VIDURA uvāca:

«dur|vibhāṣaṃ bhāṣitaṃ tvādṛśena
na, manda, saṃbudhyasi pāśa|baddhaḥ.
prapāte tvaṃ lambamāno na vetsi!
vyāghrān mṛgaḥ kopayase 'tivelam!
āśīviṣāḥ śirasī te,
pūrṇa|kopā, mahā|viṣāḥ!
mā kopiṣṭhāḥ, su|mand' |ātman,
mā gamas tvaṃ Yama|kṣayam!
na hi dāsītvam āpannā Kṛṣṇā bhavitum arhati—
an|īśena hi rājñ" āiṣā paṇe nyast", êti me matiḥ.
66.5 ayaṃ dhatte, veṇuṣ iv' ātma|ghātī,
phalaṃ rājā Dhṛtarāṣṭrasya putraḥ.
dyūtaṃ hi vairāya mahā|bhayāya;
matto na budhyaty ayam anta|kālam!

However, Sáubala, excited by passion, clenched his fist 65.45
and cried, “Won!” Once again he swept up the dice.

DURYÓDHANA said:

“COME NOW, STEWARD, bring in Dráupadi, the dearly 66.1
loved Pándava wife. Let her sweep the chambers! Let her run
errands! Let the impure queen stay in the serving women’s
quarters!”

VÍDURA said:

“Do you not see, fool, your foul words are tying a noose
about your neck? Do you not see you are hanging perilously
over a precipice? You are a deer provoking a tiger’s wrath!
Vicious venomous snakes with deadly poison in their fangs
are coiled around your head! Do not provoke them, senseless
wretch, do not plunge into Yama’s hell!

Dráupadi is no slave yet, nor does she deserve to be one—
she was staked by a king who had lost his mind! Dhrita-ra- 66.5
shtra’s son wins these prizes like the bamboo, which bears
fruit only when it is about to die. Has your madness blinded
you to the horrors that gambling unleashes? Your hour of
death is upon you!

n' ârum|tudaḥ syān, na nṛśamsa|vādī,
 na hīnataḥ param abhyādadīta.
 yay" âsya vācā para udvijeta,
 na tām vaded ruśatīm pāpa|lokyām.
 samuccaranty ativādāś ca vaktrād,
 yair āhataḥ śocati rātry|ahāni,
 parasya n' â|marmasu te patanti;
 tām paṇḍito n' âvasṛjet pareṣu.
 ajo hi śastram agilat kil' âikah.
 śastre vipanne śiras" âsya bhūmau
 nikṛntanaṁ svasya kaṇṭhasya ghoram.
 tadvad vairam mā kṛthāḥ Pāṇḍu|putraiḥ!
 na kiṁ cid itthaṁ pravadanti Pārthā—
 vane|caram vā, gr̥ha|medhinaṁ vā,
 tapasvinam vā paripūrṇa|vidyam.
 bhaṣanti h' âivam śva|narāḥ sad" âiva.
 66.10 dvāram sughoram narakasya jihmam
 na budhyate Dhṛtarāṣṭrasya putrah.
 tam anvetāro bahavaḥ Kurūṇām
 dyūt'|ôdaye saha Duḥśāsanena.
 majjanty alābūni, śilāḥ plavante,
 muhyanti nāvo 'mbhasi śāsavad eva;
 mūḍho rājā Dhṛtarāṣṭrasya putro
 na me vācaḥ pathya|rūpāḥ śṛṇoti!
 anto nūnam bhavit" âyam Kurūṇām
 su|dāruṇaḥ sarva|haro vināśaḥ.
 vācaḥ kāvyāḥ suhr̥dām pathya|rūpā
 na śrūyante. vardhate lobha eva.»

Do not strive to hurt, speak cruelly or snatch a poor man's few remaining coins. Do not say anything infernal and injurious that brings grief to another. Barbarities fly from the mouth, and pain follows day and night; no wise man will goad another's sensitivities.

A goat once swallowed a hook, they say; the hunter placed the animal's head on the ground and tore its throat frightfully in pulling it out.

Do not provoke the wrath of the Pándavas! The Parthas never say such things, to anyone—forest-dwellers, householders or ascetics steeped in knowledge; only men like dogs say such things.

Wickedness is hell's ghastly portal, yet Dhrita-rashtra's son is blind. Many Kurus have followed this path, tempted by the game, including Duhshásana. 66.10

Gourds will sink, stones float and ships forever be lost on the seas before this fool, Dhrita-rashtra's son, lends an ear to my words of wisdom! This spells the end of the Kurus, and their destruction will be pitiless, indeed savage. The words of sages and friends, rich in wisdom, go unheard. Greed alone triumphs!"

VAISAMPĀYANA uvāca:

- 67.1 «DHIG ASTU kṣattāram! iti» bruvāṇo,
 darpeṇa matto Dhṛtarāṣṭrasya putrah.
 avaikṣata prātikāmīm sabhāyām,
 uvāca c' āinaṃ param'jārya|madhye:
 «prātikāmin, Draupadīm ānayasva.
 na te bhayaṃ vidyate Pāṇḍavebhyah.
 kṣattā hy ayaṃ vivadaty eva bhīto.
 na c' āsmākaṃ vṛddhi|kāmaḥ sad' āiva.»
 evam uktaḥ prātikāmī sa sūtaḥ
 prāyāc chīghraṃ rāja|vaco niśamya.
 praviśya ca, śv" ēva hi siṃha|goṣṭhaṃ,
 samāsadan mahiṣīm Pāṇḍavānām.

PRĀTIKĀMY uvāca:

- «Yudhiṣṭhiro dyūta|madena matto
 Duryodhano, Draupadī, tvām ajaiṣīt!
 sā tvam prapadyasva Dhṛtarāṣṭrasya veśma;
 nayāmi tvām karmaṇe, Yājñaseni!»

DRAUPADY uvāca:

- 67.5 «kathaṃ tv evaṃ vadasi, prātikāmin?
 ko vai dīvyed bhāryayā rāja|putrah?
 mūḍho rājā dyūta|madena matto!
 abhūn n' ānyat kaitavam asya kiṃ cit?»

PRĀTIKĀMY uvāca:

- «yadā n' ābhūt kaitavam anyad asya
 tad" ādevīt Pāṇḍavo 'jātaśatruḥ.
 nyastāḥ pūrvaṃ bhrātaras tena rājñā,
 svayaṃ c' ātmā, tvam atho, rāja|putri.»

THE DICE GAME

VAISHAMPÁYANA said:

“SHAME ON THE steward!” said Dhrita-rashtra’s son, drunk 67.1
with pride. He looked toward the hall-messenger and said
to him:

“Go, my servant, and bring Dráupadi; you have nothing to fear from the Pándavas. Only the timorous steward here natters on meaninglessly. He never did wish for our prosperity.”

The messenger, a royal bard, hastily sped off on his master’s orders. He entered the Pándavas’ abode like a dog the den of a lion, and approached the Pándava queen.

THE MESSENGER said:

“Intoxicated on dice, Yudhi-shthira has lost you, O Dráupadi, to Duryódhana! You must come now to Dhrita-rashtra’s house—to your chores I must lead you, Yajnaséni!”

DRÁUPADI said:

“What! How can this be, my servant? What prince wagers 67.5
his wife in a game? The game must have really gone to his
head! Was there truly nothing else he could stake?”

THE MESSENGER said:

“Ajáta-shatru wagered you when there was nothing left. The king first staked his brothers, himself and then you, dear princess.”

DRAUPADY uvāca:

«gaccha tvam kitavam. gatvā sabhāyām pr̥ccha, sūtaja,
 «kim tu pūrvam parājaiṣīr ātmānam, athavā nu mām?»
 etaj jñātvā samāgaccha tato mām naya, sūtaja.
 jñātvā cikīrṣitam aham rājño yāsyāmi duḥkhitā.»

VAISAMPĀYANA uvāca:

sabhām gatvā sa c' ōvāca Draupadyās tad vacas tadā
 Yudhiṣṭhiram nar' |ēndrāṇām madhye sthitam idam vacaḥ:
 67.10 «kasy' ēso naḥ parājaiṣīr? iti' tvām āha Draupadī.
 «kim nu pūrvam parājaiṣīr ātmānam, atha v' āpi mām?»
 Yudhiṣṭhiras tu niśceṣṭo gata |sattva iv' ābhavat;
 na tam sūtam pratyuvāca vacanam sādhu a |sādhu vā.

DURYODHANA uvāca:

«ih' āiv' āgatyā Pāñcālī praśnam enam prabhāṣatām.
 ih' āiva sarve śṛṇvantu tasyās c' āitasya yad vacaḥ.»

VAISAMPĀYANA uvāca:

sa gatvā rāja |bhavanam Duryodhana |vaś' |ānugaḥ
 uvāca Draupadīm sūtaḥ prātikāmī vyathann iva.

PRĀTIKĀMY uvāca:

«sabhyās tv amī, rāja |putry, āhvayanti—
 manye prāptaḥ samkṣayaḥ* Kauravāṇām!
 na vai samṛddhiṃ pālayate laghīyān
 yat tvam sabhām eṣyasi, rāja |putri.»

THE DICE GAME

DRÁUPADI said:

“Return to the game, son of a bard, and ask whom he lost first—himself or me. Then come back and fetch me. I shall go upon the wishes of the kings, with sadness.”

VAISHAMPÁYANA said:

The messenger returned to the hall and asked Dráupadi's question. He addressed Yudhi-shthira, standing amid that assembly of kings: “Dráupadi asks whose master you were when you gambled her away? Did you lose yourself first?” Yudhi-shthira, however, did not stir out of his haze of confusion, as if he had lost consciousness. He was unable to muster any response, good or bad. 67.10

DURYÓDHANA said:

“Let the Panchálan queen come here to pose the question herself. May we all hear what she has to say.”

VAISHAMPÁYANA said:

The messenger obediently returned to the king's lodgings and told Dráupadi what had taken place, distressed himself.

THE MESSENGER said:

“The kings in the hall are summoning you—it seems that the fall of the Kurus has come! Princess, when you are led into that hall, the king will be too weak to protect our fortunes.”

DRAUPADY uvāca:

- 67.15 «evam nūnaṃ vyadadhāt saṃvidhātā!
 sparśāv ubhau spṛṣato vṛddha|bālau.
 dharmam tv ekaṃ paramaṃ prāha loka.
 sa naḥ śamaṃ dhāsyati gopyamānaḥ!
 so 'yam dharmo m" ātyagāt Kauravān vai!
 sabhyān gatvā pṛccha dharmyaṃ vaco me.
 te mām brūyur, niścitaṃ tat kariṣye,
 dharm'|ātmāno nītimanto variṣṭhāḥ.»

VAIŚAMPĀYANA uvāca:

- śrutvā sūtas tad vaco Yājñasenyāḥ
 sabhāṃ gatvā prāha vākyaṃ tadānīm.
 adho|mukhās te na ca kiṃ cid ūcur
 nirbandhaṃ taṃ Dhārtarāṣṭrasya buddhvā.
 Yudhiṣṭhira tu tac chrutvā Duryodhana|cikīrṣitam
 Draupadyāḥ saṃmataṃ dūtaṃ prāhiṇod, Bharata'|ṛṣabha:
 «eka|vastrā tv, adho|nīvī, rodamānā, rajasvalā,
 sabhām āgamyā Pāñcālī śvaśurasy' āgrato bhava.
 67.20 atha tvām āgatāṃ dr̥ṣṭvā rāja|putrīm, sabhām tadā,
 sabhyāḥ sarve vininderan manobhir Dhṛtarāṣṭra|jam.»
 sa gatvā tvaritaṃ dūtaḥ Kṛṣṇāyā bhavanaṃ, nṛpa,
 nyavedayan mataṃ dhīmān dharmā|rājasya niścitam.
 Pāṇḍavās ca mah" |ātmāno dīnā, duḥkha|samanvitāḥ,
 satyen' ātiparīt'|āṅgā, n' ōdīkṣante sma kiṃ cana.
 tatas tv eṣāṃ mukham ālokya rājā
 Duryodhanaḥ sūtaṃ uvāca hr̥ṣṭaḥ,
 «ih' āiv' āitām ānaya, prātikāmin,
 pratyakṣam asyāḥ Kuravo bruvantu.»

DRÁUPADI said:

“Surely he who ordains all things has ordained this, too! 67.15
 Happiness and misery touch both the foolish and the wise.
 Dharma alone is supreme, they say, in the world. If cher-
 ished, it will bestow peace upon us! May this *dharmā* never
 abandon the Káuravas! Go back to the hall and repeat my
 virtuous words. I am ready to do whatever the prudent and
 righteous-souled elders decide.”

VAISHAMPÁYANA said:

The bard returned to the hall as requested and reported
 her response. But everyone sat, heads bowed, unable to say
 a word, cowed by Duryódhana’s determination. Yudhi-sh-
 thira, hearing Duryódhana’s intentions, sent a trusted mes-
 senger to Dráupadi with the message, “come before your
 father-in-law, in tears, and despite your season,* in the sin-
 gle garment you are wearing, which leaves your navel ex-
 posed. Seeing you—a princess—come to the hall, all those 67.20
 present will revile Dhritā-rashtra’s son in their thoughts.”

The intelligent messenger hastened back to Dráupadi’s
 apartments and informed her of the Dharma King’s sum-
 mons. The great-souled Pándavas, depressed, paralyzed with
 distress and bound by their brother’s vow, were at a total
 loss. Duryódhana looked at them and said gloatingly to the
 bard, “Bring her here, my servant, to this very spot. The
 Káuravas can speak to her face.”

tataḥ sūtas tasya vaś'ānugāmī,
 bhītaś ca kopād Drupad'ātmajāyāḥ,
 vihāya mānaṃ punar eva sabhyān
 uvāca, «Kṛṣṇaṃ kim ahaṃ bravīmi?»

DURYODHANA uvāca:

67.25 «Duḥśāsan', āiṣa mama sūta|putro
 Vṛkodarād udvijate 'lpa|cetāḥ.
 svayaṃ pragṛhy' ānaya Yājñasenīṃ—
 kiṃ te kariṣyanty avvaśāḥ sapatnāḥ?»

VAIŚAMPĀYANA uvāca:

tataḥ samutthāya sa rāja|putraḥ,
 śrutvā bhrātuḥ śāsaṇaṃ rakta|dr̥ṣṭiḥ,
 praviśya tad veśma mahā|rathānām,
 ity abravīd Draupadīṃ rāja|putrīm:
 «ehy ehi, Pāñcālī, jit" āsi, Kṛṣṇe!
 Duryodhanaṃ paśya vimukta|lajjā!
 Kurūn bhajasv', āyata|patra|netre!
 dharmeṇa labdh" āsi, sabhāṃ paraihi.»
 tataḥ samutthāya su|durmanāḥ sā,
 vivarṇam āmr̥jya mukhaṃ kareṇa,
 ārtā pradudrāva yataḥ striyas tā
 vṛddhasya rājñāḥ Kuru|puṃgavasya.

The bard was torn between obedience to his master and fright at the thought of Dráupadi's fury. He cast aside his pride and asked the assembled kings, "What am I to tell Dráupadi?"

DURYÓDHANA said:

"Duhshásana, this stupid son of a bard is obviously frightened of the wolf-bellied Bhima! You go and fetch Yajna-sena's daughter. Our rivals are powerless—you have nothing to fear." 67.25

VAISHAMPÁYANA said:

The red-eyed Prince Duhshásana rose at his brother's command and went straight into the great warriors' apartments. He ordered Dráupadi, daughter of kings:

"Come, come now, princess of Panchála, you are our prize! Set aside your shame and look upon Duryódhana with your lovely lotus-petal eyes! It's time to love the Kurus! You have been won righteously—come to the assembly hall."

She rose in the bleakest of spirits and, wiping her pallid face with her hand, ran desperately to the women's apartments of the aged Kuru king.

tato javen' ābhisasāra roṣād

Duḥśāsanas tām abhigarjamānaḥ.

dīrgheṣu, nīleṣv, atha c' ōrmimatsu

jagrāha keśeṣu nar' |ēndra|patnīm.

67.30 ye rāja|sūy'|āvabhṛthe jalena

mahā|kratau mantra|pūtena siktāḥ,

te Pāṇḍavānām paribhūya vīryam

balāt pramṛṣṭā Dhṛtarāṣṭra|jena.

sa tām parāmṛśya, sabhā|samīpam

ānīya Kṛṣṇām atikṛṣṇa|keśīm

Duḥśāsano, nāthavatīm a|nāthavac

cakarṣa, vāyuḥ kadalīm iv' ārtām.

sā kṛṣyamāṇā namit' |āṅga|yaṣṭiḥ

śanair uvāc' ātha, «rajasval" āsmi.

ekaṃ ca vāso mama, manda|buddhe,

sabhām netuṃ n' ārhasi mām, an|ārya!»

tato 'bravīt tām prasabham nigṛhya

keśeṣu kṛṣṇeṣu tadā sa Kṛṣṇām,

«Kṛṣṇam ca, Jiṣṇum ca, Hariṃ, Naram ca

trāṇāya vikrośati Yājñaseni!»

DUḤŚĀSANA uvāca:

«rajasvalā vā bhava, Yājñaseni,

ek' |āmbarā v" āpy, atha vā vivastrā—

dyūte jītā c' āsi, kṛt" āsi dāsī!

dāsīṣu vāsaś ca yath" |ôpajoṣam!»

But Duhshásana ran after her in a fit of rage; roaring with anger, he seized her long black flowing hair, the very same 67.30 hair that had been sprinkled with sacred water and blessed by prayer at the Royal Consecration Sacrifice.* Dhrita-rashtra's son grabbed it violently, scorning the Pándavas' former might.

He dragged Dráupadi, of jet-black hair, into the hall as if there were no one to protect her, tossing her around like the wind a banana tree. As he was dragging her, supported only by her bent limbs, she whispered faintly, "I am in the midst of my month and this is my sole garment, ignoble wretch. You cannot take me into that hall!" But Duhshásana, too strong for her struggles, simply mocked, "She prays for help from Krishna, Vishnu, Hari and Nara! Yajnaséni cries out for help!"

DUHSHÁSANA said:

"Be you in your month, we don't care what you are wearing, or even if you are naked, Yajnaséni. You are our prize, our slave, and, like it or not, you will live with the slaves!"

VAISAMPĀYANA uvāca:

67.35 prakīrṇa|keśī, patit'ārḍha|vastrā,
 Duḥśāsanena vyavadhūyamānā,
 hrīmaty, amarṣeṇa ca dahyamānā
 śanair idaṃ vākyam uvāca Kṛṣṇā:

DRAUPADY uvāca:

«ime sabhāyām upanīta|śāstrāḥ,
 kriyāvantaḥ, sarva ev' Êndra|kalpāḥ,
 guru|sthānā, guravaś c' âiva sarve—
 teṣām agre n' ôtsahe sthātum evam!
 nṛśaṃsa|karmaṃs tvam, an|ārya|vṛtta,
 mā māṃ vivastrāṃ kuru, mā vikārṣīḥ!
 na marṣayeyus tava rāja|putrāḥ,
 s'|Êndr" âpi devā, yadi te sahāyāḥ!
 dharme sthito Dharma|suto mah"ātma.
 dharmaś ca sūkṣmo, nipuṇ'|ôpalakṣyaḥ!
 vāc" âpi bhartuḥ param'|âṇu|mātraṃ
 icchāmi doṣaṃ na guṇān visṛjya.
 idaṃ tv akāryaṃ, Kuru|vīra|madhye
 rajasvalāṃ yat parikarṣase mām!
 na c' âpi kaś cit kurute 'tra kutsām!
 dhruvaṃ tav' êdaṃ matam abhyupetaḥ!

VAISHAMPÁYANA said:

Hair disheveled and half of her garment loose, Dráupa- 67.35
di, burning with shame and indignation, whispered as he
dragged her violently toward the hall:

DRÁUPADI said:

“Here are men learned in every branch of knowledge,
men devoted to the performance of sacrifices, equals of In-
dra himself, great sages before whom I cannot stand like this!
Your conduct is disgraceful and cruel, stop pulling, leave my
clothes alone! Sons of kings will never forgive you, not even
if Indra and the gods themselves became your allies! Dhar-
ma’s great-souled son abides by dharma. Dharma, however,
is subtle! Only acute minds have insight into it!

I do not attach an atom of blame on Yudhi-shthira for
what he said, and for forgetting his virtues. It is a disgrace
that you bring me before those Káurava heroes when I am
in my season—and no one rebuking you, which means that
they are surely complicit!

67.40 dhig astu! naṣṭaḥ khalu Bhāratānām
dharmaḥ, tathā kṣatra|vidām ca vṛttam.
yatra hy atītām Kuru|dharma|velām
prekṣanti sarve Kuravaḥ sabhāyām!
Droṇasya, Bhīṣmasya ca n' āsti sattvaṃ,
kṣattus tath" āiv' āsya mah" |ātmano 'pi!
rājñas tathā h' īmam a|dharmam ugraṃ
na lakṣayante Kuru|vṛddha|mukhyāḥ!»

VAISAMPĀYANA uvāca:

tathā bruvantī karuṇaṃ su|madhyamā
bhartṛn kaṭ' |ākṣaiḥ kupitān apaśyat.
sā Pāṇḍavān kopa|parīta|dehān
saṃdīpayām āsa kaṭ' |ākṣa|pātaiḥ.
hr̥tena rājyena, tathā dhanena,
ratnaiś ca mukhyair na tathā babhūva
yathā trapā|kopa|samīritena
Kṛṣṇa|kaṭ' |ākṣeṇa babhūva duḥkham.
Duḥśāsanaś c' āpi samīkṣya Kṛṣṇām
avekṣamāṇām kṛpaṇān patīms tān,
ādhūya vegena viśaṃjña|kalpām
uvāca «dās"! īti» hasann sa|śabdān.

67.45 Karṇas tu tad vākyam at' |īva hr̥ṣṭaḥ
saṃpūjayām āsa hasan sa|śabdān.
Gāndhāra|rājāḥ Subalasya putras
tath" āiva Duḥśāsanaṃ abhyanandat.
sabhyaś tu ye tatra babhūvur anye,
tābhyām ṛte Dhārtarāṣṭreṇa c' āiva,
teṣāṃ abhūd duḥkham at' |īva Kṛṣṇām
dr̥ṣṭvā sabhāyām parikṛṣyamāṇām.

Alas! The Bháratas have indeed destroyed dharma. What 67.40
has happened to kshatriya valor! These Káuravas just stand
by, watching their dharma abused beyond all decency! Dro-
na and Bhishma have lost all courage, the great-souled stew-
ard, too! How can the eminent kings and elders assembled
here look idly upon this wicked injustice!”

VAISHAMPÁYANA said:

Crying out pitifully in her distress, the slender queen
threw scornful glances at her husbands, which unleashed
their rage. The Pándavas were seized by terrible anger. What
they felt at the loss of their kingdom and all its wealth was
nothing as to the suffering aroused by Dráupadi’s glances,
inflamed by shame and fury. Even as he saw Dráupadi’s
appeal to her wretched lords, Duhshásana did not cease to
batter her about—she was almost unconscious—laughing
cruelly, “Slave!”

Karna crowed in delight over the humiliation and laughed 67.45
his approval, and Shákuni, too—Súbala’s son, King of Gan-
dhára—applauded Duhshásana. But, with the exception of
these two and Duryódhana, everyone else in that assembly
hall was filled with profound misery at the sight of Dráupadi
being dragged into the hall.

BHĪṢMA uvāca:

«na dharma|saukṣmyāt, su|bhage, vīvektum
 śaknōmi te praśnam imaṃ yathāvat.
 a|svāmy a|śaktaḥ paṇitum parasvam;
 striyāś ca bhartur vaśatām samīkṣya.
 tyajeta sarvām pṛthivīm samṛddhām,
 Yudhiṣṭhiro dharmam atho na jalyāt.
 uktaṃ 'jito 'sm', īti' ca Pāṇḍavena—
 tasmān na śaknōmi vīvektum etat!
 dyūte 'dvitīyaḥ Śakunir nareṣu,
 Kuntī|sutas tena nīrṣṭa|kāmaḥ
 na manyate tām nīkṛtiṃ mah"|ātmā
 tasmān na te praśnam imaṃ bravīmi.»

DRAUPADY uvāca:

67.50 «āhūya rājā kuśalair, an|āryaiḥ,
 duṣṭ'|ātmabhir naīkṛtikair sabhāyām,
 dyūta|priyair n' ātikṛta|prayatnaḥ.
 kasmād ayaṃ nāma nīrṣṭa|kāmaḥ?
 a|śuddha|bhāvair nīkṛti|pravṛttair
 a|budhyamānaḥ Kuru|Pāṇḍav'|āgryaḥ
 saṃbhūya sarvaiś ca jito 'pi yasmāt
 paścād ayaṃ kaitavam abhyupetaḥ.
 tiṣṭhanti c' ēme Kuravaḥ sabhāyām
 īśaḥ sutānām ca, tathā snuṣāṇām.
 samīkṣya sarve mama c' āpi vākyaṃ
 vibrūta me praśnam imaṃ yathāvat!»

VAISAMPĀYANA uvāca:

tathā bruvantīm karuṇaṃ rudantīm
 avekṣamāṇām kṛpaṇān patīms tām,

BHISHMA said:

“Dharma is subtle, dear queen, and I am unable to resolve your question properly. A man without property cannot stake property belonging to another, but then wives always act upon a husband’s orders. Yudhi-shthira might renounce the entire earth and all its riches, but he would never abandon dharma.* The Pándava said, ‘I have been won!’ It is impossible for me to decide this matter! No man is Sháku-ni’s equal at dice, but great-souled Yudhi-shthira still played with him voluntarily—he does not believe he was cheated. I cannot solve this riddle.”

DRÁUPADI said:

“With very little experience, the king was invited to this 67.50 hall by ruthless, cunning and wicked cheaters who love to play. How can you call his actions voluntary? The first among Kurus and Pándavas was blind to his challengers’ wickedness and corruption, and was defeated. Only afterward did he see their tricks. There are Kuru lords here who have sons and daughters-in-law. Think this through carefully, and make your decision!”

VAISHAMPÁYANA said:

Duhshásana continued to hurl nasty, unkind insults at poor Dráupadi, who wept pitifully as she spoke and looked upon her helpless husbands. The wolf-bellied Bhima, look-

Duḥśāsanah paruṣāṇy apriyāṇi
vākyāny uvāc' â|madhurāṇi c' âiva.
tām kṛṣyamāṇām ca, rajasvalām ca,
srast'ôttarīyām, a|tadarhamāṇām
Vṛkodarah prekṣya, Yudhiṣṭhiram ca,
cakāra kopam param'ārta|rūpaḥ.

BHIMA uvāca:

- 68.1 «BHAVANTI GEHE bandhakyah kitavānām, Yudhiṣṭhira,
na tābhīr uta dīvyanti; dayā c' âiv' âsti tās api.
Kāśyo yad dhanam āhārṣīd, dravyam yac c' ānyad uttamam,
tath" ānye pṛthivīpālā yāni ratnāny upāharan,
vāhanāni, dhanam c' âiva, kavacāny, āyudhāni ca,
rājyam, ātmā, vayam c' âiva kaitavena hṛtam paraiḥ.
na ca me tatra kopo 'bhūt; sarvasy' ēso hi no bhavan.
idaṁ tv atikṛtam manye, Draupadī yatra paṇyate!
68.5 eṣā hy an|arhatī, bālā, Pāṇḍavān prāpya Kauravaiḥ
tvat|kṛte klīsyate kṣudrair nṛśaṁsair akṛt'ātmabhiḥ!
asyāḥ kṛte manyur ayam tvayi, rājan, nipātyate!
bāhū te saṁpradhakṣyāmi! Sahadev,' āgṇim ānaya!»

ARJUNA uvāca:

«na purā, Bhīmasena, tvam īdṛśīr vaditā girah!
parais te nāṣitam nūnam nṛśaṁsair dharmal|gauravam!
na sa|kāmaḥ pare kāryā; dharmam ev' ācar' ôttamam.
bhrātaram dhārmikam, jyeṣṭham ko 'tivartitum arhati?
āhūto hi parai rājā kṣātram vratam anusmaran
dīvyate para|kāmena. tan naḥ kīrti|karam mahat!»

ing deeply pained, watched the queen, so undeserving of being dragged before them all, in her season and with her garments loose. Then, fixing his eyes upon Yudhi-shthira, he gave voice to his wrath:

BHIMA said:

“GAMBLERS KEEP whores in their houses, Yudhi-shthira, 68.1
but they never stake such women, for they have compassion even for them! The riches and supreme wealth brought by the King of Kashi, the jewels presented by the sovereigns of the earth, our fortune, chariots, armor, weapons, the kingdom itself, yourself and us—you staked all and lost. I feel no anger at this, for you are master of everything, including us.

But to wager Dráupadi! This is one step too far! She 68.5
hardly deserves this! She who as a girl once won the Pándavas to be tormented, because of you, by the Káuravas, these low, despicable and cruel cheats! It is for her sake, O king, that I am angry with you! I shall burn your arms to cinders! Saha·deva, bring the fire!”

ÁRJUNA said:

“Never before, Bhima·sena, have you uttered such words! Our vile enemies have surely destroyed your respect for dharma! Do not fulfill the enemy’s wish and forget your highest virtues. Who may transgress his righteous elder brother? The king was challenged by his foes, and, remembering the vow he swore for the sake of all kshatriyas, he

BHĪMAŚENA uvāca:

68.10 «evam asmin kṛtaṃ vidyāṃ yadi n' āhaṃ, Dhaṇaṃjaya,
dīpte 'gnau sahitaḥ bāhū nirdaheyaṃ balād iva!»

VAIŚAMPĀYANA uvāca:

tathā tān duḥkhitān dṛṣṭvā Pāṇḍavān Dhṛtarāṣṭrajaḥ,
kṛṣyamānāṃ ca Pāñcālīm, Vikarṇa idam abravīt:
«Yājñasenyā yad uktam, tad vākyam vibrūta, pāṛthivāḥ!
a|vivekena vākyasya narakāḥ sadya eva naḥ!

Bhīṣmaś ca, Dhṛtarāṣṭraś ca, Kuru|vṛddhatamāv ubhau
sametya n' āhatuḥ kiṃ cid, Viduraś ca mahā|matih.

Bhāradvājaś ca sarveṣāṃ ācāryaḥ, Kṛpa eva ca,
kuta etāv api praśnaṃ n' āhatur, dvija|sattamaḥ.

68.15 ye tv anye pṛthivī|pālāḥ sametāḥ sarvato diśaḥ,
kāma|krodhau samutsṛjya te bruvantu yathā|mati!
yad idaṃ Draupadī vākyam uktavaty a|sakṛc chubhā,
vimṛśya kasya kaḥ pakṣaḥ, pāṛthivā, vadat' ōttaram!»

evaṃ sa bahuśaḥ sarvān uktavāṃs tān sabhā|sadaḥ
na ca te pṛthivī|pālās tam ūcuḥ sādhu, a|sādhu vā.
uktv" ā|sakṛt tathā sarvān Vikarṇaḥ pṛthivī|patin,
pāṇim pāṇau viniṣpiṣya niḥśvasann idam abravīt,
«vibrūta, pṛthivī|pālā, vākyam, mā vā kathaṃ cana!
manye nyāyyaṃ yad, atr' āhaṃ tadd hi vakṣyāmi, Kauravāḥ.

68.20 catvāry āhur nara|śreṣṭhā vyasanāni mahī|kṣitām—
mṛgayāṃ, pānam, akṣāṃś ca, grāmye c' āiv' āti|saktatām.
eteṣu hi naraḥ sakto dharmam utsṛjya vartate,
yath" ā|yuktena ca kṛtāṃ kriyāṃ loko na manyate.

played—according to the enemy’s express wish. Therein lies our great glory!”

BHIMA·SENA said:

“If I had not known, Dhanan·jaya, that the king had acted on these precepts, then I would have seized his arms and burned them to ashes!” 68.10

VAISHAMPÁYANA said:

Seeing the Pándavas’ distress and Dráupadi’s suffering, Dhritā-rashtra’s son Vikárna spoke out: “Noble kings, answer Yajnaséni’s question! In the absence of any judgment we shall go to hell! Bhishma and Dhritā-rashtra, the two eldest Kurus, say nothing. Great-minded Vídura says nothing. Bharad·vaja, teacher of us all, and Kripa—two most eminent brahmins—do not venture a reply. Not one of these kings, who have journeyed here from every corner of the horizon, say a thing. Set your own feelings aside, of profit or anger, and tell us what you think! Reflect upon what the beautiful Dráupadi has said, again and again, and speak up, whatever side you take!” 68.15

He appealed to the assembly of kings again and again, but no one replied, whether in praise or contempt. Vikárna spoke repeatedly to all the kings, and finally sighed and clenched his hands into fists. “Answer, kings,” he said. “Or do not! However, this is my own opinion: Great men have said that excessive attachment to hunting, drinking, gambling and sensual pleasure are the four vices of a king. A man addicted to any one of these has little time for dharma, and the world ceases to regard his acts as a worthy example. 68.20

tad ayaṃ Pāṇḍu|putreṇa vyasane vartatā bhr̥śam,
 samāhūtena kitavair āsthito Draupadī|paṇaḥ.
 sād̥hāraṇī ca sarveṣāṃ Pāṇḍavānām a|ninditā,
 jītena pūrvam c' ānena Pāṇḍavena kṛtaḥ paṇaḥ.
 iyaṃ ca kīrtitā Kṛṣṇā Saubalena paṇ'ārthinā—
 etat sarvaṃ vicāry' āhaṃ manye na vijitām imām.»

68.25 etac chrutvā mahān nādaḥ sabhyānām udatiṣṭhata
 Vikarṇam śamsamānānām, Saubalam c' āpi nindatām.
 tasminn uparate śabde Rādheyah krodha|mūrchitaḥ
 pragr̥hya ruciraṃ bāhum idaṃ vacanam abravīt:

KARṆA uvāca:

«dṛśyante vai Vikarṇe hi vaikṛtāni bahūny api!
 taj|jātas tad|vināśāya, yath"āgnir araṇi|prajaḥ.
 ete na kiṃ cid apy āhuś coditā hy api Kṛṣṇayā—
 dharmeṇa vijitām etām manyante Drupad'ātmajam.
 tvaṃ tu kevala|bālyena, Dhārtarāṣṭra, vidīryase,
 yad bravīṣi sabhā|madhye bālaḥ sthavira|bhāṣitam.

68.30 na ca dharmam yathāvat tvaṃ vetsi Duryodhan'āvara;
 yad bravīṣi jitaṃ Kṛṣṇam na jitaṃ" ēti su|manda|dhīḥ.
 katham hy a|vijitām Kṛṣṇam manyase, Dhṛtarāṣṭra|ja,
 yadā sabhāyām sarvasvaṃ nyastavān Pāṇḍav'āgrajaḥ?
 abhyantarā ca sarvasve Draupadī, Bharata'r̥ṣabha,
 evaṃ dharmajitaṃ Kṛṣṇam manyase na jitaṃ katham?
 kīrtitā Draupadī vācā, anujñātā ca Pāṇḍava|ḥ;
 bhavaty a|vijitā kena hetun" āiṣā matā tava?

The son of Pandu was intoxicated by one such vice when these deceitful cheats challenged him, and staked Dráupadi. The innocent Dráupadi is, besides, the common wife of all of Pandu's sons, and Yudhi-shthira staked her when he had already gambled himself away. It was Sáubala's idea to stake Dráupadi. Thus, upon reflection, I do not consider her as won."

An uproar burst through the hall as men praised Vi- 68.25
kárna and reviled Sáubala. However, when the clamor had subsided, Karna, infatuated with anger, folded his shining arms and addressed the assembly:

KARNA said:

"Vikárna's perversities are obvious! As fire burns the sticks that have created it, so the fire he has lit will consume him! Despite all of Dráupadi's supplications, those here assembled said nothing, considering Dráupadi righteously won. Your own foolishness tears you to pieces, son of Dhrita-rashtra, childishly saying things in this assembly only the elders may say.

You are Duryódhana's junior, with no insight into the 68.30
nature of dharma, as your slow wits insist that Dráupadi was not fairly won! How can you consider her unwon—when Yudhi-shthira staked his every possession in this hall! Dráupadi being one of these very possessions, O bull among Bháratas, how can you consider her not justly won? Dráupadi was summoned, and the Pándavas acceded—what can justify your unreasonable claim?

manyase vā sabhām etām ānītām eka|vāsasam
a|dharmen' ēti—tat' āpi śṛṇu me vākyam uttaram.
68.35 eko bhartā striyā devair vihitāḥ, Kuru|nandana,
iyaṃ tv an|eka|vaśa|gā bandhak" iti viniścita!
asyāḥ sabhām ānayanam na citram, iti me matiḥ;
ek'|āmbara|dharatvam v" āpy, athav" āpi vivastratā!
yac c' āiśām draviṇam kiṃ cid, yā c' āiśā, ye ca Pāṇḍavāḥ,
Saubalen' ēha tat sarvaṃ dharmeṇa vijitam vasu.

Duḥśāsana, su|bālo 'yaṃ Vikarṇaḥ prajāna|vādikāḥ.
Pāṇḍavānām ca vāsāṃsi, Draupadyās c' āpy upāhara!»

VAISAMPĀYANA uvāca:

tac chrutvā Pāṇḍavāḥ sarve svāni vāsāṃsi, Bhārata,
avakīry' ōttariyāṇi sabhāyām samupāviśan.
68.40 tato Duḥśāsano, rājan, Draupadyā vasanam balāt
sabhā|madhye samākṣipyā vyapakraṣṭum pracakrame.
ākṛṣyamāṇe vasane Draupadyā cintito Hariḥ,
«Govinda! Dvārakā|vāsin! Kṛṣṇa! Gopī|jana|priya!
Kauravaiḥ paribhūtām mām kiṃ na jānāsi, Keśava?
He nātha! He Rāmā|nātha! Vraja|nāth'! Ārti|nāśana!
Kaurav'|ārṇava|magnām mām uddharasva, Janārdana!
Kṛṣṇa! Kṛṣṇa! Mahā|yogin! Viśv'|ātman! Viśva|bhāvana!
Prapannām pāhi, Govinda, Kuru|madhye 'vasīdatīm!»
ity anusmṛtya Kṛṣṇam sā Hariṃ tri|bhuvan'|ēśvaram,
prārudad duḥkhitā, rājan, mukham ācchādyā bhāminī.
68.45 Yājña|senyā vacaḥ śrutvā Kṛṣṇo gahvarito 'bhavat.
tyaktvā śayy"āsanam padbhyām kṛpāluḥ kṛpay" ābhyagāt.

Perhaps you think it was wrong to bring her into the hall in her one garment, but listen to reason: The gods have 68.35 ordained that a woman should serve only one husband, while this one has many masters, which makes her a whore! So there is nothing strange in bringing her into the hall in her state of undress, or, for that matter, naked! Sáubala won her fairly, along with all the Pándavas' property and the Pándavas themselves.

Duhshásana, this Vikárna is nothing but a fool, given his so-called words of wisdom. Strip the Pándavas naked! Strip Dráupadi!"

VAISHAMPÁYANA said:

At his words, the Pándavas removed their upper clothes themselves and then resumed their seats. Duhshásana, how- 68.40 ever, took violent hold of Dráupadi's robe and began undressing her right in the middle of the assembly hall. As he was unraveling her clothes, Dráupadi thought of Hari and cried out, "Govínda! Krishna! Thou whose home is Dváraka city, adored by the *gopis*!* Dost thou not see the humiliation the Káuravas are forcing upon me? Lord! Husband of Lakshmi! Lord of Vraja! Destroyer of all afflictions! Janárdana, pull me out of the Káurava ocean in which I am sinking! Krishna! Krishna! Great yogi! Soul of the universe! Creator of all things! Save a distressed soul sinking amid the Káuravas!"

So did that afflicted and radiant lady, hiding her face, pray to Krishna and Hari, lord of the three worlds. Kri- 68.45 shna was moved by Yajnaséni's words, and in his pity and compassion left his seat to join her, and while she cried

Kṛṣṇaṃ ca, Viṣṇuṃ ca, Hariṃ, Naraṃ ca,
trāṇāya vikrośati Yājñasenī.

tatas tu Dharmo 'ntarito mah'ātma
samavṛṇod vai vividhaiḥ su|vastraiḥ.

ākṛṣyamāṇe vasane Draupadyās tu, viśāṃ|pate,
tad|rūpaṃ aparaṃ vastraṃ prādur āsīd an|ekaśaḥ.
nānā|rāga|virāgāṇi vasanāny atha vai, prabho,
prādur bhavanti śataśo Dharmasya paripālānāt.

tato halahalā|śabdas tatr' āsīd ghora|darśanaḥ.
tad adbhutatamaṃ loke vīkṣya sarve mahī|bhṛtaḥ
śaśaṃsur Draupadīm tatra, kutsanto Dhṛtarāṣṭra|jam.
68.50 śaśāpa tatra Bhīmas tu rāja|madhye bṛhat|svanaḥ
krodhād visphuramāṇ' āuṣṭho viniṣpiśya kare karam.

BHĪMA uvāca:

«idaṃ me vākyam ādaddhvaṃ, kṣatriyā loka|vāsiṇaḥ,
n' ōkta|pūrvam narair anyair, na c' ānyo yad vadiṣyati!
yady etad evam uktv' āhaṃ na kuryām, pṛthiv' |īśvarāḥ,
Pitā|mahānām sarveṣāṃ n' āhaṃ gatim avāpnuyām!
asya pāpasya dur|buddher, Bhārat' |āpasadasya ca
na pibeyaṃ balād vakṣo bhittvā ced rudhiraṃ yudhi!»

VAIŚAMPĀYANA uvāca:

tasya te vacanaṃ śrutvā raudraṃ, loma|praharṣaṇam,
pracakrur bahulāṃ pūjāṃ kutsanto Dhṛtarāṣṭra|jam.
68.55 yadā tu vāsasāṃ rāśiḥ sabhā|madhye samācitaḥ,
tato Duḥśāsaṇaḥ śrānto, vrīḍitaḥ samupāviśat.
dhik|śabdas tu tatas tatra samabhūl loma|harṣaṇaḥ
sabhyanām nara|devānām, drṣṭvā Kuntī|sutāṃs tadā.
«na vibruvanti Kauravyāḥ praśnam etam! iti» sma ha
su|janaḥ krośati sm' ātra Dhṛtarāṣṭraṃ vigarhayan.

out for protection—to Krishna, Vishnu, Hari and Nara—the invincible, great-souled Dharma himself screened her in an endlessly unwinding garment of many hues; Dharma's protection ensured that the length of cloth never ended, hundreds and hundreds of robes of every weave and weight unfurled.

A thunderous uproar broke out among the kings in that hall as they watched this extraordinary sight, and everyone present began to praise Dráupadi and revile Dhritarashtra's son. Bhima's lips quivered with rage; clenching his fists together, his powerful voice swore a terrible oath before that assembly of kings: 68.50

BHIMA said:

"Kshatriyas of the world, take to your hearts these words of mine—words no man has ever uttered, words no man will ever utter again! If I do not act upon this oath, may I forget my journey to my ancestors! If I do not tear open in battle this wretched scoundrel's chest and drink the blood of this Bhárata outcaste!"

VAISHAMPÁYANA said:

Bhima's terrible words raised the hairs of everybody present. The assembly of kings praised him fervently, and reproached Dhritarashtra's son. As the pile of cloth in the middle of the hall grew higher, Duhshásana, tired and ashamed, sat down to the hair-raising cry now raised by those gods among men as they turned their gaze on Kunti's sons: "Shame! Shame!" Virtuous men shouted out, "The Kaurávyas refuse to answer Dráupadi's question!," and their reproaches of Dhritarashtra resounded through the hall. 68.55

tato bāhū samutkṣipya, nivārya ca, sabhā|sadaḥ
Viduraḥ sarva|dharma|jña idaṃ vacanam abravīt:

VIDURA uvāca:

«Draupadī praśnam uktv» āivaṃ roravīti tv a|nāthavat.
na ca vibrūta taṃ praśnam sabhya! dharmo 'tra pīḍyate!
68.60 sabhām prapadyate hy ārtaḥ, prajvalann iva havya|vāt,
taṃ vai satyena dharmaṇa sabhyāḥ praśamayanty uta.
dharma|praśnam ato brūyād ārtaḥ* satyena mānavaḥ,
vibrūyus tatra taṃ praśnam, kāma|krodha|bal'|âtigāḥ.
Vikarṇena yathā|prañnam uktaḥ praśno, nar'|ādhipāḥ,
bhavanto 'pi hitaṃ praśnam vibruvantu yathā|mati!
yo hi praśnam na vibrūyād dharma|darśī, sabhām gataḥ,
an|ṛte yā phal'|āvāptis, tasyāḥ so 'rdhaṃ samaśnute.
yaḥ punar vitathaṃ brūyād dharma|darśī, sabhām gataḥ
an|ṛtasya phalaṃ kṛtsnam saṃprāpnot' īti niścayaḥ!
68.65 atr' āpy udāharant' īmam itihāsaṃ purātanam,
Prahāḍasya ca saṃvādaṃ, muner Āṅgirasasya ca.

Prahāḍo nāma daity'|ēndras, tasya putro Virocanaḥ
kanyā|hetor Āṅgirasam Sudhanvānam upādravat.
«ahaṃ jyāyān! ahaṃ jyāyān! iti» kany'|ēpsayā tadā
tayor devanam atr' āsīt prāṇayor iti naḥ śrutam.
tayor praśna|vivādo 'bhūt; Prahāḍaṃ tāv aprcchatām,
«jyāyān ka āvayor ekaḥ? praśnam prabrūhi, mā mṛṣā!»

That master of dharma, Vídura, waving his hands and silencing everyone, addressed the crowd:

VÍDURA said:

“Dráupadi has asked her question and now weeps helplessly as if she had no one to protect her. You have given no answer! Dharma is neglected! An afflicted man who approaches an assembly hall is like a blazing fire that good men must quench with truth and dharma! If an afflicted man presents the hall with a sincere question concerning dharma, those assembled should set aside fighting, anger and passion and provide a response. Vikárna has answered the question according to his own knowledge. Now it is your turn to give your thoughts on the matter! He who understands dharma yet ventures no response reaps half of the fruits of falsehood, while the one who understands dharma but answers falsely reaps all of falsehood’s rewards! There is this ancient story on the matter, the exchange between Prahláda and the hermit Ángirasa: 68.60 68.65

Prahláda was the King of the *Daityas* and had a son, Viróchana. The latter quarreled with Sudhánvan Ángirasa over a girl. Their mutual desire for the girl, so we have heard, made each proclaim, ‘I am superior! I am superior!’ and they both wagered their lives. After a prolonged quarrel, they decided to make Prahláda the judge of the matter, and asked him the question ‘Which of us is the better man? Answer the question truthfully!’

sa vai vivadanād bhītaḥ Sudhanvānaṃ vilokayan,
 taṃ Sudhanv” ābravīt kruddho brahma|daṇḍa iva jvalan:
 68.70 ‘yadi vai vakṣyasi mṛṣā, Prahlād,’ ātha na vakṣyasi,
 śatadhā te śīro vajrī vajreṇa prahariṣyati!
 Sudhanvanā tath” ōktaḥ san, vyathito ’śvattha|parṇavat,
 jagāma Kaśyapaṃ daityaḥ paripraṣṭuṃ mah”|āujasam.»

PRAHLĀDA uvāca:

«tvam vai dharmasya vijñātā, daivasy’ ēh’, āsurasya ca.
 brāhmaṇasya, mahā|bhāga, dharmā|kṛcchram idaṃ śṛṇu.
 yo vai praśnaṃ na vibrūyād, vitathaṃ c’ āiva nirdiśet,
 ke vai tasya pare lokās? tan mam’ ācakṣva pṛcchataḥ.»

KAŚYAPA uvāca:

«jānan na vibruvan praśnān
 kāmāt, krodhād, bhayāt tathā,
 sahasraṃ Vāruṇān pāśān
 ātmani pratimuñcati.

68.75 sākṣī vā vibruvan sākṣyaṃ gokarṇa|śīthilāś caran,
 sahasraṃ Vāruṇān pāśān ātmani pratimuñcati.
 tasya saṃvatsare pūrṇe pāśa ekaḥ pramucyate.
 tasmāt satyaṃ tu vaktavyaṃ jānatā satyam añjasā!

viddho dharmo hy a|dharmeṇa sabhāṃ yatr’ ōpapadyate,
 na c’ āśya śalyaṃ kṛntanti viddhās tatra sabhā|sadaḥ.
 ardhaṃ harati vai śreṣṭhaḥ, pādo bhavati kartṛṣu,
 pādaś c’ āiva sabhā|satsu, ye na nindanti ninditam.
 an|enā bhavati śreṣṭho, mucyante ca sabhā|sadaḥ,
 eno gacchati kartāraṃ, nind”|ārho yatra nindyate.

68.80 vitathaṃ tu vadeyur ye dharmam, Prahlāda, pṛcchate,

Unnerved by the quarrel, Prahláda looked at Sudhánvan, who was burning with rage like Brahma's staff. 'If 68.70
you speak falsely, Prahláda,' he said, 'or if you fail to speak,
he who wields the thunderbolt will dash your head into
a thousand tiny fragments!' Faced with these threats, the
daitya was greatly frightened and trembled like a fig leaf.
He approached the illustrious sage Káshyapa for help in the
matter."

PRAHLÁDA said:

"You are an expert in dharma, both that of gods and
ásuras. Now, listen, eminent sage, to a difficult question of
brahmin virtue: Pray tell me which world will receive me if
I fail to give an answer or if I answer falsely?"

KÁSHYAPA said:

"The man who knows the answer yet fails to respond—
for whatever reason, love, anger or fear—will find himself
entangled in a thousand of Váruna's nooses. A witness who 68.75
knows the true answer yet presents a careless testimony in
litigation between two parties will find himself likewise en-
tangled. Every snare takes a year to loosen. He who knows
the truth, therefore, should tell the truth, straightaway!

If an assembly, faced with a case of dharma wounded
by *adharma*,* fails to remove the spear, then those present
in that assembly will be wounded, too: The leader incurs
half the penalty, the culprit a quarter, and those who fail
to rebuke the deed the remaining quarter. However, if the
rightful person is censured, then the leader of the hall incurs
no guilt and neither do any present. But they who speak 68.80
untruthfully when questioned, Prahláda, destroy any merit

iṣṭā|pūrtaṃ ca te ghnanti, sapta c' āiva par'āvarān.

hṛta|svasya hi yad duḥkhaṃ, hata|putrasya c' āiva yat,
ṛṇinaṃ prati yac c' āiva, sv'ārthād bhraṣṭasya c' āiva yat,
striyāḥ patyā vihīnāyāḥ, rājñā grastasya c' āiva yat,
a|putrāyās ca yad duḥkhaṃ, vyāghr'āghrātasya c' āiva yat,
adhyūḍhāyās ca yad duḥkhaṃ, sākṣibhir vihatasya ca—
etāni vai samāny āhur duḥkhāni tridiv'ēśvarāḥ.

tāni sarvāṇi duḥkhāni prāpnoti vitathaṃ bruvan!

samakṣa|darśanāt sākṣī, śravaṇāc c' ēti dhāraṇāt,

68.85 tasmāt satyaṃ bruvan sākṣī dharm'ārthābhyāṃ na hīyate.»

VAISAMPĀYANA uvāca:

Kaśyapasya vacaḥ śrutvā Prahlādaḥ putram abravīt:
«śreyān Sudhanvā tvatto vai; mattaḥ śreyāṃs tath" Āngirāḥ.
mātā Sudhanvanaś c' āpi mātṛtas śreyasī tava
Virocana, Sudhanv" āyaṃ prāṇānām īśvaras tava.»

SUDHANV" ōvāca:

«putra|snehaṃ parityajya yas tvaṃ dharme vyavasthitaḥ,
anujānāmi te putraṃ, jīvatv eṣa śataṃ samāḥ!»

VIDURA uvāca:

«evaṃ vai paramaṃ dharmam śrutvā sarve, sabhā|sadaḥ,
yathā|praśnaṃ tu Kṛṣṇāyā manyadhvaṃ, tatra kiṃ param.»

they may have gained performing sacred rites, not only for themselves but for their seven generations past and future.

The sorrow of the man whose property has been stolen or whose son has been killed, of a man in debt, of the man who has lost his companions, of a wife abandoned by her husband, of one who has lost all upon a king's demand, of a wife without children or of a man who has other wives, of the man devoured by a tiger or beaten before witnesses, have been judged by the lords of heaven to be equal in degree. He who speaks untruthfully will suffer all of these grievances! A witness—one who sees or hears a misdeed in his presence, and remembers it—who speaks the truth does not harm his dharma or lose his possessions.” 68.85

VAISHAMPÁYANA said:

When Prahláda heard the sage's words, he told his son, “Sudhánvan is greater than you, just as Ángiras is greater than me; Sudhánvan's mother, Viróchana, is greater than your mother. This Sudhánvan is now the lord of your life.”

SUDHÁNVAN said:

“Since you have relinquished your love for your son and acted righteously, I pray he may live for a hundred years!”

VÍDURA said:

“May this example of supreme dharma enable you to reflect upon Dráupadi's question and decide what to do next.”

VAISAMPĀYANA uvāca:

Vidurasya vacaḥ śrutvā n' ōcuḥ kiṃ cana pārthivāḥ.
 Karṇo Duḥśāsanam tv āha, «Kṛṣṇam dāsīm grhān naya!»
 68.90 tāṃ vepamānām, sa|vrīḍām, pralapantīm sma Pāṇḍavān
 Duḥśāsanāḥ sabhā|madhye vicakarṣa tapasvinīm.

DRAUPADY uvāca:

69.1 «PURASTĀT KARANĪYAM me na kṛtaṃ kāryam uttaram;
 vihval" āsmi kṛt" ānena karṣatā balinā balāt.
 abhivādam karomy eṣām gurūṇām* Kuru|saṃsadi—
 na me syād aparādhō 'yam, yad idaṃ na kṛtaṃ mayā!»

VAISAMPĀYANA uvāca:

sā tena ca samuddhūtā, duḥkhena ca, tapasvinī
 patitā vilalāp' ēdam sabhāyām a|tath" |ōcitā.

DRAUPADY uvāca:

«svayaṃ|vare y" āsmi nṛpair dṛṣṭā raṅge samāgatāḥ,
 na dṛṣṭa|pūrvā c' ānyatra, s" āham adya sabhām gatā!
 69.5 yām na vāyur, na c' ādityo dṛṣṭavantau purā grhe,
 s" āham adya sabhā|madhye dṛśyāmi jana|saṃsadi!
 yām na mṛśyanti vātena spṛśyamānām purā grhe,
 spṛśyamānām sahante 'dya Pāṇḍavās tāṃ dur|ātmanā!
 mṛśyante Kauravaś c' ême—manyē kālasya paryayam—
 snuṣām duhitaram c' āiva kliśyamānām an|arhatīm!
 kiṃ tv ataḥ kṛpaṇam bhūyo yad aham strī satī śubhā,
 sabhā|madhyam vigāhe 'dya? kva nu dharmo mahī|kṣitām?
 dharmyāḥ striyaḥ sabhām pūrvam

VAISHAMPÁYANA said:

Even after hearing Vídura's words, the kings said nothing. Karna, however, said to Duhshásana, "Take away this serving girl Dráupadi to the inner apartments!" Duhshásana duly started to drag away the trembling, ashamed queen, who was moaning bitterly before her Pándava lords. 68.90

DRÁUPADI said:

"I HAVE AN URGENT duty that I was unable to fulfill before, unsettled as I was by this brute who forcibly drags me around! I must pay my respects to the elder Kurus gathered in this hall—if I have delayed, it has not been my fault!" 69.1

VAISHAMPÁYANA said:

Under Duhshásana's continued duress, the queen fell miserably to the floor. Unaccustomed to such treatment, she voiced her sorrow:

DRÁUPADI said:

"Until the occasion of my *svayam·vara*,* when I came before that assembly of kings, I had never been seen in public before. Nor was I ever seen afterward, until today, when I find myself dragged into this hall! I, whom not even the winds and the sun had seen, find myself here before all these people today! I whom the Pándavas wished no breeze to touch, even inside my palace, they now allow to be abused by this wretch! Surely Time is out of step! How can these Kurus allow their daughter and daughter-in-law to be tormented so! What greater misery can there be for one such as I, a beautiful and virtuous lady, to be forced to enter a hall full of men? What has happened to the honor of kings? It is well known that kings of old never brought 69.5

na nayant', îti naḥ śrutam.
 sa naṣṭaḥ Kaurave, yeṣu
 pūrvo dharmah sanātanaḥ!

69.10 katham hi bhāryā Pāṇḍūnām, Pārśatasya svasā satī,
 Vāsudevasya ca sakhī, pārthivānām sabhām iyām?
 tām imām dharmarājasya bhāryām sadṛśavarṇajām
 brūta dāsīm, adāsīm vā? tat kariṣyāmi, Kauravāḥ!
 ayam mām sudṛḍham kṣudraḥ Kauravānām yaśo|haraḥ
 klīnāti—n' āham tat soḍhum ciram śakṣyāmi, Kauravāḥ!
 jitām v' āpy, aljitām v' āpi manyadhvam vā yathā, nṛpāḥ,
 tathā pratyuktam icchāmi. tat kariṣyāmi Kauravāḥ.»

BHĪṢMA uvāca:

«uktavān asmi, kalyāṇi, dharmasya paramā gatiḥ
 loka na śakyate jñātum, api vijñair mah"ātmaabhiḥ
 69.15 balavāṃs tu yathā dharmam loka paśyati pūruṣaḥ,
 sa dharmo dharmavelāyām bhavaty abhihataḥ paraḥ.
 na vivektum ca te praśnam etaṃ śaknomi niścayāt,
 sūkṣmatvād, gahanatvāc ca, kāryasy' āsya ca gauravāt.
 nūnam antaḥ kulasy' āsya bhavitā na cirād iva
 tathā hi Kuravaḥ sarve lobha|moha|parāyaṇāḥ!

kuleṣu jātāḥ, kalyāṇi,
 vyasanaḥ āhatā bhṛśam,
 dharmyān mārgān na cyavante,
 yathā nas tvaṃ vadhūḥ sthitā.
 upaṇnam ca, Pāñcālī tav' ēdam vṛttam īdṛśam,
 yat kṛcchram api saṃprāptā dharmam ev' ānvavekṣase.
 69.20 ete Droṇ'ādāyaś c' āiva vṛddhā, dharmavido janāḥ
 śūnyaiḥ śarīrais tiṣṭhanti, gat' āsava iv' ānatāḥ.

honorable women to their public audiences—the Káuravas have destroyed this ancient virtue!

How can I enter a hall of monarchs, I who am wife of the sons of Pandu, sister of Párshata and friend of Vasudéva? Is the wife of the Dharma King, whose birth and class match his own, a slave? Tell me, Káuravas, and I shall abide by your judgment. This vile wretch, disgrace of the Káuravas, is abusing me—I can bear it no longer! Think hard, noble kings, whether I have been won or not. I want an answer and shall accept whatever verdict you give.” 69.10

BHISHMA said:

“I have said, noble lady, that dharma is the ultimate path. Even the wisest of great souls on earth do not always understand it. In this world, what a powerful man calls dharma will be accepted as such by others, whatever it may really be. 69.15

I am unable to answer your question decisively, for the matter is serious, subtle and mysterious. The end of this lineage must surely be imminent now that the Kurus have become slaves of greed and folly!

Those born into great families, such as you, noble lady, never stray from the path of dharma, however many obstacles are in the way. Your conduct today, Princess of the Panchálas, is one such example—you still cling to dharma despite your treatment. Drona here and other elders steeped in dharma stand with their heads bent, their bodies vacant like ghosts. 69.20

Yudhiṣṭhīras tu praśne 'smin pramāṇam, iti me matiḥ—
ajjitāṃ vā, jitāṃ v' ēti, svayaṃ vyāhartum arhati.»

VAIŚAMPĀYANA uvāca:

70.1 TATHĀ TU DṚṢṬVĀ bahu tatra devīm
rorūyamāṇāṃ, kurarīm iv' ārtām,
n' ōcur vacaḥ sādhy, atha vāpy a|sādhu
mahī|kṣito Dhārtarāṣṭrasya bhītāḥ.
dṛṣṭvā tathā pārthiva|putra|pautrāṃs
tūṣṇīm bhūtān Dhṛtarāṣṭrasya putraḥ
smayann iv' ēdaṃ vacanaṃ babhāṣe
Pāñcāla|rājasya sutāṃ tadānīm.

DURYODHANA uvāca:

«tiṣṭhatv ayaṃ praśna udāra|sattve
Bhīme, 'rjune, Sahadeve tath' āiva,
patyau ca te Nakule, Yājñaseni—
vadantv ete vacanaṃ tvat|prasūtam.
an|īśvaraṃ vibruvantv ārya|madhye
Yudhiṣṭhiraṃ tava, Pāñcāli, hetoḥ.
kurvantu sarve c' ānṛtaṃ Dharma|rājaṃ,
Pāñcāli, tvaṃ mokṣyase dāsa|bhāvāt!
70.5 dharme sthito dharma|rājo mah' |ātmā
svayaṃ c' ēdaṃ kathayatv Indra|kalpaḥ:
īśo vā te, yady an|īśo 'tha v' āiṣa!
vākyād aśya kṣipram ekaṃ bhajasva.
sarve h' īme Kauraveyāḥ sabhāyām
duḥkh' |āntare vartamānās tav' āiva
na vibruvanty ārya|sattvā yathāvat,
patīṃś ca te samavekṣy' ālpa|bhāgyān.»

I hold Yudhi-shthira to be the authority on this matter—he himself must decide whether you have been won or not.”

VAISHAMPÁYANA said:

THE ASSEMBLY OF kings did not utter a word, good or 70.1
bad, for fear of Duryódhana, though they saw Dráupadi weeping piteously like a female osprey. Dhriti-rashtra's son, observing the silence of the kings, princes and grandsons of kings and smiling faintly, addressed the daughter of the King of Panchála:

DURYÓDHANA said:

“Let the question now rest with the noble Bhima and Árjuna, or with Saha-deva and your husband Nákula, Yajnaséni. They should answer your question, saying here in this assembly of kings that Yudhi-shthira is not your lord—let them thus make the Dharma King a liar and free you from the bonds of slavery! May the great-souled Dharma 70.5
King, steadfast in dharma, equal of Indra, declare whether he is your lord or not!

At his words you must choose, one or the other. Every Káurava in this hall is sinking in the ocean of your distress, for these noble souls cannot resolve the dilemma. That is why they are now looking to your unfortunate masters for direction.”

VAISAMPĀYANA uvāca:

tataḥ sabhyāḥ Kuru|rājasya tasya
 vākyaṃ sarve praśaśamsus tath” ōccaiḥ.
 cel’|āvedhāṃś c’ āpi cakrur nadanto,
 «hā h”! êty» āsīd api c’ āiv’ ārta|nādaḥ.
 śrutvā tu tad|vākya|manoharaṃ tad
 harṣaś c’ āsīt Kauravāṇāṃ sabhāyām.
 sarve c’ āsan pārthivāḥ prītimantaḥ
 Kuru|śreṣṭhaṃ dhārmikaṃ pūjayantaḥ
 Yudhiṣṭhiraṃ ca te sarve samudaikṣanta pārthivāḥ,
 «kiṃ nu vakṣyati dharma|jña? iti» sēcī|kr̥t’|ānanāḥ.
 70.10 «kiṃ nu vakṣyati bībhatsur, ajito yudhi Pāṇḍavaḥ?
 Bhīmaseno, yamau c’ ōbhau?» bhr̥ṣaṃ kautūha|’|ānvitāḥ.
 tasminn uparate śabde Bhīmaseno ’bravīd idam,
 pragr̥hya ruciraṃ, divyaṃ bhujam candana|carcitam.

BHĪMASENA uvāca:

«yady eṣa gurur asmākaṃ dharma|rājo mahā|manāḥ,
 na prabhuḥ syāt kulasy’ āsya, na vayaṃ marṣayemahi!
 īśo naḥ puṇya|tapasāṃ prāṇānām, api c’ ēśvaraḥ!
 manyate jitam ātmānaṃ yady eṣa, vijitā vayam.
 na hi mucyeta me jīvan padā bhūmim upaspr̥śan
 martya|dharmā parāmṛśya Pāñcālyā mūrdhajān imān!
 70.15 paśyadhvam āyatau vṛttau bhujau me, parighāv iva—
 n’ āitayor antaraṃ prāpya mucyet’ āpi Śata|kratuḥ!
 dharma|pāśa|sitas tv evaṃ n’ ādhigacchāmi samkaṭam,
 gauraveṇa niruddhaś ca, nigrahād Arjunasya ca.
 dharma|rāja|nisṛṣtas tu, siṃhaḥ kṣudra|mṛgān iva,
 Dhārtarāṣṭrān imān pāpān niṣpiṣeyaṃ tal’|āsibhiḥ.»

VAISHAMPÁYANA said:

The assembly loudly applauded the Kuru king's words. Some tossed items of clothing high into the air as they cheered, while others cried out in anguish, "Alas! Woe!" There was jubilation in the hall of the Kurus after his heart-warming speech.

The kings were all delighted, and praised the virtuous and most excellent Kuru. They looked sideways toward Yudhi-shthira, wondering what the righteous sovereign would say.

"What will the terrible hero say next, the Pándava never 70.10
defeated in battle? And Bhima-sena and the twins?" So they reflected, filled with curiosity. When the clamor had died down, Bhima-sena, folding his magnificent, sandal-smearing arms, uttered the following words:

BHIMA-SENA said:

"If the great-minded Dharma King was not our guru and the lord of our family, we would never have forgiven this! He is our master and the lord of our lives, we of holy austerities! If he considers himself defeated, then we are defeated. No mortal who walks this earth would ever have escaped my punishment for touching the hair of the Panchálan queen!

Look at my firm and mighty arms, hard as two iron 70.15
bludgeons—not even the Lord of the Hundred Sacrifices could escape their grasp! Held back by the constraints of dharma and esteem for my elder brother, and restrained by Árjuna, I am steering clear of trouble! But if I were allowed by the Dharma King, I would grind these wretched sons of

VAIŚAMPĀYANA uvāca:

tam uvāca tadā Bhīṣmo, Droṇo, Vidura eva ca,
«kṣamyatām idam ity! evaṃ sarvaṃ saṃbhavati tvayi!»

KARṆA uvāca:

71.1 «TRAYAḤ KIL' ême adhanā bhavanti—
dāsaḥ, putraś c', āsvatantrā ca nārī.
dāsasya patnī tv adhanasya, bhadre,
hīn' | ēśvarā, dāsa | dhanam ca sarvam.
praviśya rājñah parivāram bhajasva.
tat te kāryam śiṣṭam ādiśyate 'tra!
īśās tu sarve tava, rāja | putri,
bhavanti vai Dhārtarāṣṭrā na Pārthāḥ.
anyam vṛñiṣva patim āśu, bhāmini,
yasmād dāsyam na labhase devanena.
a | vācyā vai patiṣu kāmā | vṛttir
nityam dāsyē viditam vai tav' āstu.
parājito Nakulo, Bhīmaseno,
Yudhiṣṭhiraḥ, Sahadev' | Ārjunau ca.
dāsī | bhūtā tvam hi vai, Yājñaseni!
parājītās te patayo n' āiva santi!
71.5 prayojanam janmani kiṃ na manyate,
parākramam, pauruṣam c' āiva Pārthaḥ?
Pāñcālyasya Drupadasy' ātmajām imām
sabhā | madhye yo vyadevīd glāheṣu!»

Dhrita-rashtra to pulp with my sword-sharp arms, as a lion tears apart feeble game.”

VAISHAMPÁYANA said:

Bhishma, Drona and Vídura replied, “Patience! For you all things are possible!”

KARNA said:

“THERE ARE THREE who possess no property—a slave, a son and a dependent wife. Dear lady, you are the wife of a slave, without right to property; you have no master, and are property yourself! Enter now King Dhrita-rashtra’s inner apartments and serve us with devotion. This is now your sole occupation! Princess, your masters are the Dhartaráshtras, not the Pándavas. Choose another husband without delay, splendid lady, who will not gamble your freedom away. It does not need saying that the eternal way of slaves is to fulfill a master’s desires. 71.1

We have won Nákula, Bhima-sena, Yudhi-shthira, Sahadeva and Árjuna. Yajnaséni, you are now a slave! Conquered, your lords are no longer your husbands! No more can the Partha regard his valor and manliness as of any use, for in the midst of this hall he has gambled away the daughter of Drúpada, King of Panchála!” 71.5

VAISAMPĀYANA uvāca:

tad vai śrutvā Bhīmaseno 'tyamarṣī
 bhṛśaṃ niśaśvāsa tad" āta|rūpaḥ.
 rāḥ" |ānugo dharma|pās' |ānubaddho
 dahann iv' āinaṃ krodha|saṃrakta|drṣṭiḥ.

BHĪMA uvāca:

«n' āhaṃ kupye Sūtaputrasya, rājann,
 eṣa satyaṃ dāsa|dharmah pradiṣṭaḥ!
 kiṃ vidviṣo vai mām evaṃ vyāhareyur,
 n' ādevīś tvam yady anayā, nar' |ēndra?»

VAISAMPĀYANA uvāca:

Bhīmasena|vacah śrutvā rājā Duryodhanas tadā
 Yudhiṣṭhīram uvāc' ēdaṃ tūṣṇīm bhūtam a|cetasam:
 «Bhīm' |Ārjunau, yamau c' āiva sthitau te, nṛpa, śāsane.
 praśnaṃ brūhi ca—Kṛṣṇaṃ tvam aljitāṃ yadi manyase.»

71.10 evam uktvā sa Kaunteyam, apohya vasanaṃ svakam,
 smayann nivekṣya Pāñcālīm aiśvarya|mada|mohitaḥ,
 kadali|daṇḍa|sadrśaṃ, sarva|lakṣaṇa|saṃyutam,
 gaja|hasta|pratīkāśaṃ, vajra|pratima|gauravam,
 abhyutsmayitvā Rādheyaṃ, Bhīmam ādharṣayann iva
 Draupadyāḥ prekṣamāṇāyāḥ savyam ūrum adarśayat.

Bhīmasenas tam ālokya, netre utphālya lohite,
 provāca rāja|madhye taṃ sabhāṃ viśrāvayann iva:
 «pitṛbhiḥ saha sālokyam mā sma gacched Vṛkodaraḥ,
 yady etam ūrum gadayā na bhindyaṃ te mah" |āhave!»
 71.15 kruddhasya tasya sarvebhyaḥ srotobhyaḥ pāvak' |ārciṣaḥ,
 vṛkṣasy' ēva, viniśceraḥ koṭarebhyaḥ pradahyataḥ.

VAISHAMPÁYANA said:

Hearing these words, Bhima-sena breathed hard, the very image of wrath and distress. Obedient to his king and bound by the constraints of dharma, he could only look at him, eyes blood-red with angry fire.

BHIMA said:

“I cannot be angry at Karna, for we have truly entered a state of servitude ourselves! Yet would we be faced with such hostility, king of men, if you had not staked this princess?”

VAISHAMPÁYANA said:

At this point, Duryódhana said to Yudhi-shthira, who was silent and in a state of confusion, “Bhima, Árjuna and the twins follow your orders, O king. Respond to Dráupadi’s question. Decide whether she has been won or not.”

Having thus taunted the Kauntéya, crazed by his power, 71.10
he raised his garment and exposed to Dráupadi his left thigh—an elephant’s trunk and banana tree, graced with every favorable sign and mighty as a thunderbolt. He smiled at her and at Karna, too, as if to insult Bhima.

Bhima-sena saw, widened his red eyes and thundered in a booming voice before that assembly of kings, “May the Wolf-Bellied One be denied the world of his fathers if he fails to club that thigh to dust!” Torrents of fire erupted 71.15
from every orifice in the raging Bhima’s body, as from the hollows of a burning tree.

VIDURA uvāca:

«param bhayaṃ paśyata Bhīmasenād!
 budhyadhvaṃ pārthivāḥ Prātiṣeṣāḥ!
 daiv'ṛito nūnam ayaṃ purastāt
 paro 'nayo Bharateṣ' ūdapādi!
 atidyūtaṃ kṛtaṃ idaṃ, Dhārtarāṣṭrā,
 yasmāt striyaṃ vivadadhvaṃ sabhāyām!
 yogaḥkṣemo naśyato vaḥ samagrau!
 pāpān mantrān Kuravo mantrayanti!
 imaṃ dharmam, Kuravo, jānat' āśu!
 dhvaste dharme pariṣat saṃpraduṣyet.
 imāṃ cet pūrvam kitavo 'glahīṣyad,
 īśo 'bhaviṣyad aḥparājit'ātmā.
 swapne yath" ātad vijitaṃ dhanam syād,
 evaṃ manye yasya dīvyaty anīśaḥ.
 Gāndhāra|rājasya vaco niśamya
 dharmād asmāt, Kuravo, m" āpayāta.»

DURYODHANA uvāca:

71.20 «Bhīmasya vākye, tadvad ev' Ārjunasya
 sthito 'haṃ vai, yamayoś c' āivam eva.
 Yudhiṣṭhiraṃ cet pravadanty anīśam,
 atho dāsyān mokṣyase, Yājñaseni!»

ARJUNA uvāca:

«īśo rājā pūrvam āsīd glahē naḥ
 Kuntī|putro, dharmarājo mah"ātmā.
 īśas tv ayaṃ kasya parājit'ātmā?
 taj jānīdhvaṃ Kuravaḥ sarva eva!»

VÍDURA said:

“Descendants of Prátipa, beware! Do you not see the ultimate threat posed by Bhima-sena? Surely the calamitous fate ordained of old by the gods is upon all Bháratas now! You have gambled excessively, sons of Dhrita-rashtra, quarreling over a woman in a hall! Your prosperity is finished! The Káuravas speak the language of wickedness!

Káuravas, make up your minds quickly regarding this question of dharma! If dharma is neglected, this assembly will suffer. If this gambler here had staked her before he himself was won, he would still be her master. The man who stakes a fortune he does not possess gambles as if lost in a dream! You have heard Gandhári’s son; now, Kurus, do not turn your backs on dharma!”

DURYÓDHANA said:

“I am willing to accept the words of Bhima-sena, Árjuna 71.20 and the twins: if they say that Yudhi-shthira was not their master, then you will be freed from slavery, Yajnaséni!”

ÁRJUNA said:

“Our great-souled Dharma King, Kunti’s son, was our master when he first played. But whose master is he whose soul has been conquered by another? That is for all you Kurus to decide!”

VAIŚAMPĀYANA uvāca:

tato rājño Dhṛtarāṣṭrasya gehe
 gomāyur uccair vyāharad agni|hotre.
 taṃ rāsabhāḥ pratyabhāṣanta, rājan,
 samantataḥ pakṣiṇaś c' āiva raudrāḥ.
 taṃ ca śabdaṃ Viduras tattva|vedī
 śuśrāva ghoram, Subal'|ātmajā ca.
 Bhīṣma|Droṇau, Gautamaś c' āpi vidvān,
 «svasti! svast'! îty» api c' āiv' āhur uccaiḥ.
 tato Gāndhārī, Viduraś c' āpi vidvāms
 tam utpātaṃ ghoram ālakṣya rājñe,
 nivedayām āsatur ārtavat tadā;
 tato rājā vākyam idaṃ babhāṣe.

DHṚTARĀṢṬRA uvāca:

71.25 «hato 'si, Duryodhana, manda|buddhe,
 yas tvaṃ sabhāyām Kuru|pumṅgavānām
 striyaṃ samābhāṣasi dur|vinīta,
 viśeṣato Draupadīm dharma|patnīm!»

VAIŚAMPĀYANA uvāca:

evam uktvā Dhṛtarāṣṭro manīṣī
 hit'|ānveṣī bāndhavānām apāyāt,
 Kṛṣṇaṃ Pāñcālīm abravīt sāntva|pūrvam
 vimṛśy' āitat prajñayā tattva|buddhiḥ:

DHṚTARĀṢṬRA uvāca:

«varam vṛñiṣva, Pāñcālī, matto yad abhivāñchasi;
 vadhūnām hi viśiṣṭā me tvaṃ, dharma|paramā satī.»

THE DICE GAME

VAISHAMPÁYANA said:

The cry of a jackal in the oblation room resounded throughout Dhrita-rashtra's house, followed in response by the braying of donkeys, and a chorus of terrible birds. Ví-dura, sage of all mysteries, listened to the horrible sound, as did Súbala's son. Bhishma, Drona and wise Gáutama all exclaimed, "Peace! Peace!" At that frightful portent, Gandhári and the sagacious Vídura turned to the king in distress, who responded:

DHRITA-RASHTRA said:

"You are finished, senseless, wicked Duryódhana! You 71.25
have vilely abused a woman in this hall of Kuru men, and Dráupadi, queen of dharma, at that!"

VAISHAMPÁYANA said:

Concerned for the welfare of his relatives, the thoughtful, insightful Dhrita-rashtra pondered and comforted Dráupa-di Pancháli:

DHRITA-RASHTRA said:

"Choose a boon, Pancháli, anything you desire; intent on dharma, you are the most distinguished of my daughters-in-law."

DRAUPADY uvāca:

«dadāsi ced varam mahyaṃ, vṛṇomi, Bharata[r]ṣabha,
sarva[dharm']ānugaḥ śrīmān a[dāso 'stu Yudhiṣṭhiraḥ!
manasvinam a[jānanto mā vai brūyuḥ kumārakāḥ,
«eṣa vai dāsa[putro!» hi Prativindhyaṃ mam' ātmajam!
71.30 rāja[putraḥ purā bhūtvā, yathā n' ānyaḥ pumān kva cit,
rājabhir lālitasy' āsya na yuktā dāsa[putratā!]

DHRTARĀṢṬRA uvāca:

«evaṃ bhavatu, kalyāṇi, yathā tvam abhibhāṣase.
dvitīyaṃ te varam, bhadre, dadāni. varayasva ha!
mano hi me vitarati, n' āikaṃ tvaṃ varam arhasi.»

DRAUPADY uvāca:

«sa[rathau sa[dhanuṣkau ca Bhīmasena]Dhanamjayau,
yamau ca valaye, rājann, a[dāsān sva]vaśān aham.»

DHRTARĀṢṬRA uvāca:

«tath" āstu te, mahā[bhāge, yathā tvaṃ, nandin', īcchasi.
tṛtīyaṃ varay' āsmatto—n' āsi dvābhyāṃ su[samskr̥tā.
tvaṃ hi sarva[snuṣāṇāṃ me śreyasī dharma[cārini!]

DRAUPADY uvāca:

«lobho dharmasya nāśāya, bhagavan, n' āham utsahe
an[arhā varam ādātum tṛtīyaṃ, rāja[sattama.
71.35 ekam āhur vaiśya[varam, dvau tu kṣatra[striyā varau,
trayas tu rājño, rāj']ēndra, brāhmaṇasya śataṃ varāḥ.
pāpīyaṃsa ime bhūtvā, saṃtīrṇāḥ patayo mama
vetsyanti c' āiva bhadraṇi, rājan, puṇyena karmaṇā.»

THE DICE GAME

DRÁUPADI said:

“If you will grant me a boon, O bull among Bháratas, this is what I choose: may Yudhi-shthira, glorious servant of every aspect of dharma, be no slave! Nor these little children say ‘Son of a slave!’ of my son Prativíndhya, unaware of his great mind! Once a prince like no other, cherished by kings, it is not appropriate that he should be called the son of a slave!” 71.30

DHRITA-RASHTRA said:

“It will be as you wish, good lady. Let me grant you a second boon—choose! My heart inclines to think that you deserve more than one.”

DRÁUPADI said:

“With their chariots and their bows, I choose Bhima-sena and Dhanan-jaya, and the twins. May they be independent and slaves no more.”

DHRITA-RASHTRA said:

“Illustrious daughter, it will be as you wish. Choose a third time—you who observe dharma are too fine for a mere two boons. You are the most excellent of my daughters-in-law!”

DRÁUPADI said:

“I cannot, blessed king. Greed destroys dharma, and I am unworthy of a third boon. Commoners, they say, may receive one boon, a kshatriya woman two, a king three and a brahmin a hundred. My husbands have been deeply humiliated, but, released from bondage, they will once again obtain prosperity through the purity of their acts.” 71.35

KARṆA uvāca:

- 72.1 «YĀ NAḤ ŚRUTĀ manuṣyeṣu striyo rūpeṇa saṃmatāḥ,
tāsām etādṛśaṃ karma na kasyās ca na śuśrumaḥ!
krodh'āviṣṭeṣu Pārtheṣu, Dhārtarāṣṭreṣu c' āpy ati,
Draupadī Pāṇḍu|putrāṇām Kṛṣṇā śāntir ih' ābhavat!
a|plave 'mbhasi magnānām, a|pratiṣṭhe nimajjatām,
Pāñcālī Pāṇḍu|putrāṇām naur eṣā pārag" ābhavat.»

VAISAMPĀYANA uvāca:

tad vai śrutvā Bhīmasenaḥ Kuru|madhye 'tyamarṣaṇaḥ,
strī|gatiḥ Pāṇḍu|putrāṇām, ity uvāca sudurmanāḥ.

BHĪMA uvāca:

- 72.5 «trīṇi jyotīmṣi puruṣa, iti vai Devalo 'bravīt—
apatyaṃ, karma, vidyā ca, yataḥ sṛṣṭāḥ prajāś tataḥ!
a|medhye vai gata|prāṇe, śūnye, jñātibhir ujjhite
dehe tritayam ev' āitat puruṣasy' ōpajāyate.
tan no jyotir abhihatam dārāṇām abhimarśanāt:
Dhanaṃjaya, katham svit syād apatyam abhimṛṣṭa|jam?»

ARJUNA uvāca:

«na c' āiv' ōktā, na c' ān|uktā hīnataḥ paruṣā giraḥ,
Bhārata, pratijalpanti sadā t' ūttama|pūruṣāḥ.
smaranti su|kṛtāny eva, na vairāṇi kṛtāni ca
santaḥ prativijānanto labdha|saṃbhāvanāḥ svayam.»

KARNA said:

“OF ALL THE women renowned among men for their beauty, never have we heard of one who has performed such a deed! While the Parthas and Dhartaráshtras were possessed by great wrath, Dráupadi has brought the sons of Pandu peace! While they were sinking and drowning in deep waters, Pancháli has become their boat, ready to ferry them to the shore.” 72.1

VAISHAMPÁYANA said:

The furious Bhima-sena, hearing in that assembly of Kuru that a woman had saved the Pándavas, replied in the lowest spirits:

BHIMA said:

“Dévala once said that three lights reside in a man— children, deeds and knowledge. This is how people were created! When the body has become impure and empty, all life drained away, cast off by relatives, these three stars survive. But this light in us has now been dimmed by this insult to Dráupadi: Dhanan·jaya, how can children be born from this wife touched by another?” 72.5

ÁRJUNA said:

“Great men, O Bhárata, never respond to the nasty words of a lesser man, whether they are uttered or not. Respectful of themselves, such men choose to remember only their enemy’s good deeds, not the wicked.”

BHĪMA uvāca:

72.10 «ih' āiv' āitāṃs turā sarvān hanmi śatrūn samāgatān,
atha niṣkramya, rāj'ēndra, sa|mūlān hanmi, Bhārata?
kiṃ no vivaditen' ēha? kiṃ uktena ca, Bhārata?
ady' āiv' āitān nihanm' īha. praśādhi pṛthivīm imām!»

VAISAMPĀYANA uvāca:

ity uktvā Bhīmasenas tu kaniṣṭhair bhrātr̥bhir vṛtaḥ,
mṛga|madhye yathā siṃho, muhur muhur udaikṣata.
sāntvyamāno vīkṣmānaḥ Pārthen' ākliṣṭa|karmaṇā
svidyaty eva mahā|bāhur antar|dāhena vīryavān.
kruddhasya tasya srotobhyaḥ karṇ'|ādibhyo, nar'|ādhipa,
su|dhūmaḥ, sa|sphuling'|ārciḥ pāvakaḥ samajāyata.
73.15 bhru|kuṭī|kṛta|duṣprekṣyam abhavat tasya tan mukham,
yug'|ānta|kāle saṃprāpte Kṛtāntasy' ēva rūpiṇaḥ.

Yudhiṣṭhira tam āvārya bāhunā bāhu|śālinam,
«m' āivam! ity» abravīc c' āinaṃ, «joṣam āssv'! ēti,» Bhārata.
nivārya taṃ mahā|bāhuṃ kopa|saṃrakta|locanam
pitaraṃ samupātiṣṭhad Dhṛtarāṣṭraṃ kṛt'|āñjaliḥ:

YUDHIṢṬHIRA uvāca:

73.1 «RĀJAN, KIṃ karavāmas te?
praśādhy asmāṃs tvam īśvaraḥ!
nityaṃ hi sthātum icchāmas
tava, Bhārata, śāsane!»

DHRTARĀṢṬRA uvāca:

«Ajātaśatro, bhadraṃ te! ariṣṭaṃ, svasti gacchata!
anujñātāḥ saha|dhanāḥ sva|rājyam anuśāsata.
idaṃ c' āiv' āvaboddhavyaṃ vṛddhasya mama śāsanam,
mayā nigaditaṃ, sarvaṃ pathyaṃ, niḥśreyasaṃ param.

BHIMA said:

“Shall I slay these enemies assembled here, king of men, 72.10
or shall I take them outside and cut them to pieces there?
What is the point of quarreling, or even speaking, O Bhára-
ta? I shall slay them here and now. Rule this earth!”

VAISHAMPÁYANA said:

With these words, Bhima-sena, surrounded by his young-
er brothers like a lion amid deer, glanced rapidly around the
hall. While Árvjuna of unblemished deeds comforted and at-
tended to him, the fearsome mighty-armed warrior sweated
with internal heat. Furious, fire flew from his ears and other 72.15
orifices, flashing with sparks and clouded by smoke. His face
was terrible to behold, his brows knitted into frightening
shapes like Yama’s at an aeon’s end.

It was Yudhi-shthira who held back the strong-armed
hero, restraining him with the words “Don’t! Remain calm!”
After he had pacified his mighty-armed brother, whose eyes
were red with anger, Yudhi-shthira went up to his uncle
Dhrita-rashtra, hands folded in respect:

YUDHI-SHTHIRA said:

“O KING, WHAT should we do? Command us, you are 73.1
our master! We wish to remain obedient to you always, O
Bhárata!”

DHRITA-RASHTRA said:

“Ajáta-shatru, all good fortune be upon you! Go in peace
and safety! It is my command that you rule your own king-
dom with your own treasure. Bear in mind this excellent
piece of advice that I, an old man, wish to tell you, beneficial

vettha tvaṃ, tāta, dharmasya gatiṃ sūkṣmāṃ, Yudhiṣṭhira,
vinīto 'si, mahā|prājña, vṛddhānāṃ paryupāsītā.

73.5 yato buddhis, tataḥ śāntiḥ. praśamaṃ gaccha, Bhārata!
n' ā|dāruṇi patec chastraṃ, dāruṇy etan nipātyate.

na vairāṇy abhijānanti, guṇān paśyanti n' āguṇān,
virodhaṃ n' ādhigacchanti ye, ta uttama|pūruṣāḥ.
smaranti sukṛtāṇy eva, na vairāṇi kṛtāṇy api
santaḥ par'ārthaṃ kurvāṇā, n' āvekṣante pratikriyāṃ.

saṃvāde paruṣāṇy āhur, Yudhiṣṭhira, nar'ādhamāḥ;
pratyāhur madhyamās tv ete 'n|uktāḥ paruṣam uttaram.
na c' ōktā, n' āiva c' ān|uktās tv ahitāḥ paruṣā girāḥ
pratijalpanti vai dhīrāḥ sadā t' ūttama|pūruṣāḥ.

73.10 smaranti su|kṛtāṇy eva, na vairāṇi kṛtāṇy api
santaḥ prativijānanto, labdhvā pratyayam ātmanaḥ.
a|saṃbhinn'ārtha|maryādāḥ sādhaveḥ priya|darśanāḥ;
tath" ācaritam āryeṇa tvay" āsmin sat|samāgame.
Duryodhanasya pārūṣyaṃ tat, tāta, hṛdi mā kṛthāḥ!
mātaraṃ c' āiva Gāndhārīm, mām ca tvaṃ guṇa|kāṅkṣayā
upasthitaṃ, vṛddham, andhaṃ, pitaraṃ paśya, Bhārata!
prekṣā|pūrvam mayā dyūtam idam āsīd upekṣitam—
mitrāṇi draṣṭu|kāmena, putrāṇāṃ ca bal'ābalam.

asocyāḥ Kuravo, rājan, yeṣāṃ tvam anuśāsītā,

73.15 mantri ca Viduro dhīmān, sarva|śāstra|viśāradaḥ.
tvayi dharmo, 'rjune dhairyaṃ, Bhīmasene parākramaḥ,
śuddhā ca guru|śuśrūṣā yamayoh puruṣ'āgryayoh!
Ajātaśatro, bhadraṃ te! Khāṇḍavaprastham āviśa.
bhrātr̥bhis te 'stu saubhrātraṃ. dharme te dhīyatām manah!»

advice that I have given before. You understand, Yudhi-shthira, the subtle path of dharma. Possessed of great wisdom, you are humble and attend to your elders. Where there is wisdom there is peace. Be serene, O Bhárata! An axe cannot cut a non-wooden surface, but on wood it cuts. 73.5

The best among men do not remember hostilities; they see only the merits, not the faults. They never stoop to the level of enmity itself. The good remember only the good deeds of their foes, not the wicked, and they do good to others without expecting anything in return.

Yudhi-shthira, the lowest of men utter nasty words in a quarrel; average men return insults, even unspoken ones; but the excellent and wise never say anything harsh or hostile, whether they have been spoken to or not. The good, of benign aspect, break through no barriers of restraint. Your conduct has been most noble in this assembly of good men; do not take Duryódhana's nastiness to heart! Think of your mother, Gandhári, and of me, your old blind uncle, if you wish to see the good! I allowed this dice game to take place with due consideration—I wanted to see the strengths and weaknesses of my friends and sons. 73.10

One cannot pity those Kurus whom you command, great king, who have besides the wise Vídura as their counselor, proficient in all branches of knowledge. In you is dharma, in Árvjuna perseverance, in Bhima courage and in the twins pure respect for elders! Ajáta-shatru, all my blessings upon you! Return to the Khándava Plains. May there be fraternity between you and your cousins; focus your mind upon dharma!" 73.15

VAIŚAMPĀYANA uvāca:

ity ukto Bharata|śreṣṭho dharma|rājo Yudhiṣṭhiraḥ
kṛtv” ārya|samayaṃ sarvaṃ pratasthe bhrātr̥bhiḥ saha.
te rathān megha|saṃkāśān āsthāya saha Kṛṣṇayā
prayayur hr̥ṣṭa|manasa Indraprasthaṃ pur’|ōttamam.»

VAISHAMPÁYANA said:

Upon his uncle's words, Yudhi-shthira, the Dharma King, attended to the final courtesies and departed with his brothers and Dráupadi upon their cloudlike chariots for Indra-prastha, most excellent of cities, in high spirits.

74–81

PLAYING FOR EXILE

JANAMEJAYA uvāca:

74.1

ANUJÑĀTĀMS TĀN viditvā sa|ratna|dhana|saṃcayān
Pāṇḍavān, Dhārtarāṣṭrāṇāṃ katham āsīn manas tadā?

VAISAMPĀYANA uvāca:

anujñātāms tān viditvā Dhṛtarāṣṭreṇa dhīmatā
rājan, Duḥśāsanah kṣipraṃ jagāma bhrātaraṃ prati.
Duryodhanaṃ samāsādyā s'āmātyaṃ, Bharata'rṣabha,
duḥkh'ārto Bharata|śreṣṭha idaṃ vacanam abravīt:
«duḥkhen' āitat samānītaṃ
sthavīro nāśayaty asau,
śatrusād gamayad dravyaṃ!
tad budhyadhvaṃ, mahā|rathāḥ!»

74.5

atha Duryodhanaḥ, Karṇah, Śakuniś c' āpi Saubalah
mithah saṃgamyā sahitāḥ Pāṇḍavān prati māninaḥ.
Vaicitravīryaṃ rājānaṃ Dhṛtarāṣṭraṃ manīṣiṇaṃ
abhigamyā tvarā|yuktāḥ ślakṣṇaṃ vacanam abruvan.

DURYODHANA uvāca:

74.10

«na tvay" ēdaṃ śrutaṃ, rājan, yaj jagāda Bṛhaspatiḥ
Śakrasya nītiṃ pravadan, vidvān deva|purohitaḥ?
'sarv'ōpāyair nihantavyāḥ śatravaḥ, śatru|sūdana,
purā yuddhād balād v" āpi prakurvanti tav' āhitaṃ.»
te vayaṃ Pāṇḍava|dhanaiḥ sarvān saṃpūjya pāṭhivān
yadi tān yodhayiṣyāmaḥ, kiṃ vā naḥ parihāsyati?
ahīn āśi|viṣān kruddhān, nāśāya samupasthitān,
kṛtvā kaṇṭhe ca, pṛṣṭhe ca, kaḥ samutsraṣṭum arhati?
ātta|śastrā, ratha|gataḥ, kupitās, tāta, Pāṇḍavāḥ.
niḥśeṣaṃ naḥ kariṣyanti kruddhā hy āśīviṣā iva!
saṃnaddho hy Arjuno yāti vidhṛtya param'ēśudhī,

JANAM-ÉJAYA said:

HOW DID THE Dhartaráshttras feel when they heard that the Pándavas had been given leave to return home with all their riches and treasure? 74.1

VAISHAMPÁYANA said:

When he discovered that wise Dhrita-rashtra had allowed the Pándavas to depart, Duhshásana hastily went to see his brother. On meeting Duryódhana and his advisers, that most excellent of Bháratas, distressed, said, “The old man has upset everything we struggled so hard to achieve. He has returned the enemy their possessions! Take note, great warriors!”

Proud Duryódhana, Karna and Shákuni Sáubala met secretly to plot against the Pándavas. It was not long before they approached the wise Dhrita-rashtra Vaichíttra-virya and wheedled: 74.5

DURYÓDHANA said:

“Have you not heard, O king, what the learned Brihaspati, priest of the gods, once said when he counseled Shakra? ‘Slayer of foes, destroy an enemy by any means before he can threaten you with harm or even war.’ If after honoring all those kings with the Pándavas’ fortune we fight them, how can we fail? If one coils angry poisonous snakes, which have come to destroy one, around one’s neck and back, how can one escape? 74.10

The Pándavas are angry—they have seized their weapons and mounted their chariots. Like poisonous snakes, they will completely annihilate us in their wrath! Equipped with two dazzling quivers, Árjuna sighs as his eyes survey all

Gāṇḍīvaṃ muhur ādatte, niḥśvasaṃś ca nirīkṣate.
gadāṃ gurvīm samudyamya tvaritaś ca Vṛkodaraḥ,
sva|rathaṃ yojayitv” āśu niryāta, iti naḥ śrutam.
Nakulaḥ khaḍgam ādāya, carma c’ āpy ardhā|candravat;
Sahadevaś ca rājā ca cakrur ākāram iṅgitaiḥ.

74.15 te tv āsthāya rathān sarve bahu|śastra|paricchadān,
abhighnanto ratha|vrātān senā|yogāya nirayayuh.
na kṣaṃsyante tath” āsmābhir jātu, viprakṛtā hi te.
Draupadyāś ca parikleśaṃ kas teṣāṃ kṣantum arhati?
punar dīvyāma, bhadraṃ te, vana|vāsāya Pāṇḍavaiḥ!
evam etān vaśe kartuṃ śakṣyāmo, puruṣa’|rṣabha.
te vā dvādaśa varṣāṇi, vayaṃ vā, dyūta|nirjitāḥ
praviśema mah”|āraṇyam ajinaiḥ prativāsitāḥ.
trayodaśaṃ sa|janena al|jñātāḥ parivatsaram;
jñātāś ca punar anyāni vane varṣāṇi dvādaśa

74.20 nivasema vayaṃ, te vā. tathā dyūtaṃ pravartatām!
akṣān uptvā punar dyūtam idaṃ dīvyantu Pāṇḍavāḥ!
etat kṛtyatamaṃ, rājann, asmākaṃ, Bharata’|rṣabha,
ayaṃ hi Śakunir veda sa|vidyām akṣa|saṃpadam.
dṛḍha|mūlā vayaṃ rājye, mitrāṇi parigr̥hya ca,
sāravād vipulaṃ sainyaṃ sat|kṛtya ca dur|āsadam.
te ca trayodaśe varṣe pārayiṣyanti ced vratam,
jeṣyāmas tān vayaṃ, rājan. rocatām te, param|tapa!»

DHĀRTARĀṢṬRA uvāca:

«tūrṇaṃ pratyānayasv’ āitān, kāmaṃ vyadhvagaṭān api.
āgacchantu punar, dyūtam idaṃ kurvantu Pāṇḍavāḥ!»

around, his famous Gandíva bow to hand. Wolf-bellied Bhima wields his heavy club as he flies along on the chariot he yoked himself. Nákula has taken up his sword and his half-moon shield; Saha-deva's intentions are clear from his gestures. They have all mounted their chariots, furnished with many weapons, and are whipping up their horses and assembling their army! They will never, ever forgive us, who have offended them. Think of the insult suffered by Dráupadi! 74.15

Let us play the Pándavas again, blessed lord, in order to send them into exile in the forest! We shall bring them under our command, bull among men. Whoever loses at this game, whether us or them, must go into the forest for twelve years clad in deerskins. When the thirteenth year arrives, they will live among people, disguised—if discovered, they will have to live another twelve years in the forest. One of our two families will live there. Let the game begin! The dice roll again, the Pándavas return to play! 74.20

This is of prime importance, O king, and Shákuni here knows every subtlety of the game. We shall form alliances and become ever more firmly rooted in our kingdom as we establish a vast, invincible army. If they survive their thirteen-year vow, we shall vanquish them. Do give leave, destroyer of enemies!”

DHRITA-RASHTRA said:

“Send for the Pándavas at once, however far along the road. They must return and play again!”

VAIŚAMPĀYANA uvāca:

74.25 tato Droṇaḥ, Somadatto, Bāhlikāś c' āiva Gautamaḥ,
Viduro, Droṇa|putraś ca, vaiśyā|putraś ca vīryavān,
Bhūriśravāḥ, Śāmtanavo, Vikarṇaś ca mahā|rathaḥ,
«mā dyūtam! ity» abhāṣanta, «śamo 'stv! iti» ca sarvaśaḥ.
a|kāmānām ca sarveṣām suhr̥dām artha|darśinām
akarot Pāṇḍav'|āhvānaṁ Dhṛtarāṣṭraḥ suta|priyaḥ.

75.1 ATH' ÂBRAVÎN, mahā|rāja, Dhṛtarāṣṭraṁ jan'|ēśvaram
putra|hārdād dharma|yuktā Gāndhārī śoka|karṣitā:
«jāte Duryodhane kṣattā mahā|matir abhāṣata,
'nīyatām para|lokāya sādhu ayam kula|pāṁsanaḥ!»
vyanadaj jāta|mātro hi gomāyur iva, Bhārata.
anto nūnaṁ kulasy' āsya! Kuravas, tan nibodhata!
mā nīmajjīḥ sva|doṣeṇa mah"āpsu tvaṁ hi, Bhārata!
mā bālānām a|śiṣṭānām abhimaṁsthā matim, prabho!

75.5 mā kulasya kṣaye ghore

kāraṇaṁ tvaṁ bhaviṣyasi!
baddhaṁ setuṁ ko nu bhindyād,
dhamec chāntaṁ ca pāvakam?
śame sthitān ko nu Pārthān kopayed, Bhārata'|rṣabha?
smarantaṁ tvām, Ājamīḍha, smārayiṣyāmy ahaṁ punaḥ,
śāstraṁ na śāsti durbuddhiṁ, śreyase v"ētarāya vā.
na vai vṛddho bāla|matir bhaved, rājan, kathaṁ cana.
tvaṁ|netrāḥ santu te putrā. mā tvām dīrṇaḥ prahāsiṣuḥ!
tasmād ayam mad|vacanāt tyajyatām kula|pāṁsanaḥ!
tathā tena kṛtaṁ, rājan, putra|śnehān, nar'|ādhipa.
tasya prāptaṁ phalaṁ viddhi, kul'|ānta|karaṇāya yat!

VAISHAMPÁYANA said:

Drona and his son, Soma-datta, Báhlika, Gáutama, Ví- 74.25
 dura, Dhrita-rashtra's mighty son by his commoner wife,
 Bhishma, Bhuri-shravas and the great warrior Vikárna all
 said, "No! Let there be peace!" But despite the reluctance
 of all his wise friends and relatives, who could foresee what
 would happen, Dhrita-rashtra summoned the Pándavas out
 of love for his son.

AT THAT POINT, Gandhári, torn between her attachment 75.1
 to dharma and love for her son, sorrowfully addressed King
 Dhrita-rashtra: "When Duryódhana was born, the great-
 minded Vídura said, 'This family disgrace should be in-
 stantly dispatched to the next world!' He screeched like
 a jackal, O Bhárata, the very moment he came into this
 world! He will surely destroy us all! Take note, Kurus! Do
 not make the mistake of drowning in a great ocean! Do not
 take advice from misled children, my lord! Do not cause 75.5
 the ghastly annihilation of your line! Who would breach a
 closed dam, or rekindle a dying fire? Who would arouse the
 wrath of the Pándavas, who wish only for peace?

I will remind you, Ajamídha, though you surely remem-
 ber, that learning never enlightens a fool, for good or for ill.
 Neither will a simpleton ever attain maturity, O king. Let
 your sons take you as a leader; do not let them break away
 and mock you! Therefore, take my word, abandon this dis-
 grace to the family! You did not do so before, O king, out
 of love for your son. But, mark my words, the moment has
 arrived for the destruction of the family!

75.10 śamena, dharmeṇa, nayena yuktā
 yā te buddhiḥ s” āstu te mā pramādīḥ!
 pradhvaṃsinī krūra|samāhitā śrīr;
 mṛdu|prauḍhā gacchati putra|pautrān!»
 ath’ ābravīn mahā|rājo Gāndhārīm dharma|darśinīm:
 «antaḥ kāmam kulasy’ āstu, na śaknomi nivāritum.
 yath” êcchanti, tath” āiv’ āstu. pratyāgacchantu Pāṇḍavaḥ.
 punar dyūtam ca kurvantu māmakāḥ Pāṇḍavaiḥ saha!»

76.1 TATO VYADHVAGATAM Pārtham prātikāmī Yudhiṣṭhiram
 uvāca vacanād rājño Dhṛtarāṣṭrasya dhīmataḥ:
 «upastīrṇā sabhā, rājann, akṣān uptvā, Yudhiṣṭhira.
 ehi, Pāṇḍava, dīvy’ êti! pitā tv” āh’ êti, Bhārata!»

YUDHI|ṢṬHIRA uvāca:

«Dhātur niyogād bhūtāni prāpnuvanti śubh’|āśubham.
 na nivṛttis tayor asti, devitavyam punar yadi.
 akṣa|dyūte samāhvānam, niyogāt sthavīrasya ca,
 jānann api kṣaya|karam, n’ ātikramitum utsahe.»

VAISAMPĀYANA uvāca:

76.5 a|saṃbhave hema|mayasya jantos,
 tath” āpi Rāmo lulubhe mṛgāya.
 prāyaḥ samāsanna|parābhavāṇam
 dhiyo viparyastatārā bhavanti!
 iti bruvan nivavṛte bhrātṛbhiḥ saha Pāṇḍavaḥ.
 jānamś ca Śakuner māyām Pārtho dyūtam iyāt punaḥ.
 viviśus te sabhām tām tu punar eva mahā|rathāḥ;
 vyathayanti sma cetāṃsi suhr̥dām Bharata’|rṣabhāḥ.
 yath”|ōpajoṣam āśīnāḥ punar dyūta|pravṛttaye;

May peace, dharma and good leadership
 Guide your mind. Shun negligence!
 Fortune amassed cruelly perishes;
 Fortune won gently goes to sons and grandsons!"

75.10

At this point, the great king replied to the virtuous Gandhári, "Surely if our lineage is to end, I cannot stop it. Let it be as they wish; let the Pándavas return. My sons will play them once again!"

A MESSENGER approached Yudhi-shthira Partha, already far along the road, upon the orders of wise Dhritarashtra, and said, "The assembly is ready, Your Majesty, and the dice have been strewn. The father begs you to return to the game."

76.1

YUDHI-SHTHIRA said:

"Creatures meet with good fortune and adversity upon the Creator's commands. There is surely no escape, if we are to play again. Even if I am aware that the old man's invitation will lead to ruin, I cannot avoid it."

VAISHAMPÁYANA said:

No creature is made of gold, yet
 Rama was tempted by a golden deer.*
 When ruin hangs over the head of man
 All wisdom flees from his mind!

76.5

With these words Yudhi-shthira turned back with his brothers. Knowing full well Shákuni's wizardry, the Partha returned once again to play dice with him. Once more the majestic warriors strode into that hall, though it pained the hearts of their friends to see them do so. Impelled by Fate,

sarva|loka|vināśāya daiven' ôpanipīḍitāḥ.

ŚAKUNIR uvāca:

«amuñcat sthaviro yad vo dhanam, pūjitam eva tat.
mahā|dhanam glaham tv ekaṃ śṛṇu me, Bharata'|rṣabha.
76.10 vayaṃ vā dvādaś' ābdāni yuṣmābhir dyūta|nirjitāḥ
praviśema mah" |āraṇyaṃ raurav' |ājina|vāsasaḥ.
trayodaśam ca sa|jane a|jñātāḥ parivatsaram,
jñātās ca punar anyāni vane varṣāṇi dvādaśa.
asmābhir nirjitā yūyaṃ vane dvādaśa|vatsarān
vasadhvam Kṛṣṇayā sārdham, ajinaih prativāsitaḥ.
trayodaśam ca sa|jane a|jñātāḥ parivatsaram,
jñātās ca punar anyāni vane varṣāṇi dvādaśa.
trayodaśe ca nirvṛtte punar eva yath" |ōcitam,
sva|rājyaṃ pratipattavyam itarair, athav" êtaraiḥ.
76.15 anena vyavasāyena sah' āsmābhir, Yudhiṣṭhira,
akṣān uptvā punar dyūtam ehi dīvyasva, Bhārata!»

VAIŚAMPĀYANA uvāca:

atha sabhyaḥ sabhā|madhye samucchrita|karās tadā
ūcur udvigna|manasaḥ saṃvegāt sarva eva hi:
«aho dhig! bāndhavā n' āinaṃ
bodhayanti mahad bhayam,
buddhyā budhyen, na vā budhyed
ayaṃ vai, Bharata'|rṣabha!»

they took their seats once again, ready to throw the dice and destroy the world.

SHÁKUNI said:

“The venerable king returned your fortune, and I praise him for it. But, O bull among Bháratas, listen now. There is one more stake of the greatest importance: if you defeat us, we shall enter a great forest and dwell there for twelve years, dressed in the deerskins. When the thirteenth year arrives, we shall leave the forest and live in the world for a year, disguised. If our true identity is disclosed, we shall be obliged to live another twelve years in the forest. If we defeat you, you will enter a great forest for twelve years, dressed in deer skins, with Dráupadi, and when the thirteenth year arrives you will leave the forest and live for a year among people in disguise. Again, if your true identity is discovered, you will have to live another twelve years in the forest. At the end of the thirteenth year, both parties will have their kingdoms returned by the other. These are the terms—Yu-
dhi-shthira, throw the dice and play again!”

VAISHAMPÁYANA said:

At this point, those present in the assembly hall raised their hands high in the air, profoundly disturbed, and frightened. They said, “Shame! Shame on these kinsmen who do not awaken Yudhi-shthira to this great danger, O bull among Bháratas, whether his mind perceives it or not!”

jana|pravādān su|bahūñ śṛṇvann api nar'ādhīpaḥ
hriyā ca dharma|saṃyogāt Pārtho dyūtam iyāt punaḥ.
jānann api mahā|buddhiḥ punar dyūtam avartayat,
'apy āsanno vināśaḥ syāt Kurūṇām, iti' cintayan.

YUDHIŚṬHIRA uvāca:

76.20 «kathaṃ vai mad|vidho rājā sva|dharmam anupālayan
āhūto vinivarteta? dīvyāmi, Śakune, tvayā!»

ŚAKUNIR uvāca:

«gav'āśvaṃ, bahu|dhenūkam, a|paryantam aj'āvikam,
gajāḥ, kośo, hiraṇyaṃ ca, dāsī|dāsaṃ ca sarvaśaḥ.
eṣa no glaha ev' āiko vana|vāsāya, Pāṇḍavāḥ.
yūyaṃ, vayaṃ vā vijitā vasema vanam āśritāḥ.
anena vyavasāyena dīvyāma, puruṣa'rṣabha!
samutkṣepeṇa c' āikena vana|vāsāya, Bhārata.»

VAIŚAMPĀYANA uvāca:

pratijagrāha taṃ Pārtho; glahaṃ jagrāha Saubalaḥ.
«jitam! ity» eva Śakunir Yudhiṣṭhiram abhāṣata.

77.1 TATAḤ PARĀJITĀḤ Pāthā vana|vāsāya dīkṣitāḥ
ajināny uttarīyāṇi jagṛhuś ca yathā|kramam.
ajinaiḥ saṃvṛtān dr̥ṣṭvā hr̥ta|rājyān arim|damān,
prasthitān vana|vāsāya, tato Duḥśāsano 'bravīt:
«pravṛttaṃ Dhārtarāṣṭrasya cakraṃ rājño mah'ātmanah!
parājitāḥ Pāṇḍaveyā, vipattiṃ paramāṃ gataḥ!

Pritha's son, king among men, was not deaf to the assembly's strong remarks, but out of attachment to dharma he sat down to play in shame. Though he possessed great intelligence and was aware of the dangers, he once again began to play, thinking, "The death of the Kurus is near."

YUDHI-SHTHIRA said:

"How could a king devoted to his *sva-dharma*, such as myself, turn away when summoned? I shall play with you, Shákuni!" 76.20

SHÁKUNI said:

"Cattle, horses, many milk cows, countless sheep and goats, elephants, treasure, gold, male and female slaves—let them be. This is our sole throw, Pándavas, for exile in the forest. One of us will make it our home; then, in disguise, we shall return to the world for the thirteenth year. With this resolve let us play, O bull among Bháratas! One throw—a life in the forest."

VAISHAMPÁYANA said:

The Partha agreed and Sáubala took hold of the dice, and cast. He cried out, "Won!"

THE DEFEATED Parthas turned their thoughts toward their exile in the forest, and donned deerskins one after another. Duhshásana, seeing the enemy-slaying heroes in such a garb, deprived of their kingdom and ready to set out, said, "The wheel of the great-souled King Dhrita-rashtra has begun to turn! The Pándavas have been defeated and plunged into misfortune!" 77.1

- adya devāḥ saṁprayātāḥ samair vartmabhir aṣṭhalaiḥ.
 guṇajyeṣṭhās, tathā śreṣṭhā, śreyāṁso yad vayaṁ paraiḥ.
 77.5 narakaṁ pātītāḥ Pārthā dīrgha|kālam an|antakam!
 sukhāc ca hīnā, rājyāc ca vinaṣṭāḥ śāśvatīḥ samāḥ!
 dhanena mattā ye te sma Dhārtarāṣṭrān prahāsiṣuḥ,
 te nirjitā hrta|dhanā vanam eṣyanti Pāṇḍavāḥ!
 citrān saṁnāhān avamuñcantu c' āiṣāṁ,
 vāsāṁsi divyāni ca bhānumanti.
 nivāsyantāṁ ruru|carmāṇi sarve,
 yathā glahaṁ Saubalasy' ābhyupetāḥ!
 «na santi lokaṣu pumāṁsa īdrṣā,»
 ity eva ye bhāvita|buddhayaḥ sadā—
 jñāsyanti te 'tmānam ime 'dya Pāṇḍavā,
 viparyaye ṣaṇḍha|tilā iv' āphalāḥ!
 idaṁ hi vāso yad iv' ēdrśānām*
 manasvinām rauravam āhaveṣu,
 a|dīkṣitānām ajināni tadvad*
 balīyasāṁ paśyata Pāṇḍavānām!
 77.10 mahā|prājñāḥ Saumakir Yājñasenaḥ
 kanyāṁ Pāñcālīm Pāṇḍavebhyaḥ pradāya
 akārṣīd vai su|kṛtaṁ n' ēha kiṁ cit!
 klībāḥ Pārthāḥ patayo Yājñasenyāḥ!
 sūkṣma|prāvārān, ajin' |ōttarīyān
 drṣtv' āraṇye nirdhanān, a|pratiṣṭhān,
 kām tvam prītiṁ lapyase, Yājñaseni?
 patiṁ vṛṇīṣv' ēha yam anyam icchasi!
 ete hi sarve Kuravaḥ sametāḥ
 kṣāntā, dāntāḥ, su|draviṇ' |ōpapannāḥ.
 eṣāṁ vṛṇīṣv' āikatamaṁ patitve!
 na tvāṁ nayet kāla|viparyayo 'yam!

The gods have joined us today—however uneven at times the path they took. We are superior in virtue, excellence and number. The Parthas have fallen into everlasting hell! They 77.5 have lost their happiness and their kingdom for years on end! The ones who took such pride in their possessions that they could mock the sons of Dhritā-rashtra stand vanquished, their fortune gone, ready to enter the forest!* They must cast aside their glinting mail and resplendent celestial robes, and attire themselves in skins of the *ruru* deer—they agreed to Sāubala's stake! They who nourished illusions that there were no men in the world like them must now regard themselves in their adversity as mere grains of sesame, without the oil!

See, this antelope skin, which is the dress for such proud men when they sacrifice, is being worn by the mighty Pāndavas when they are not consecrated! The wise Sāumaki 77.10 Yajña-sena gave his daughter Panchāli's hand in marriage to the Pāndavas. What a poor move! Yajñasēni's husbands, the Parthas, are eunuchs! Yajñasēni, what joy do you feel when you behold those once so finely dressed now donning deerskin garments, ready to live penniless and homeless in the forest?

Choose another husband, whichever one you please! Look at these Kurus, patient and full of self-control, masters of great riches, and choose one of them for your husband! Choose, so that this calamitous turn of events does not drag you in its wake! Their virility gone, these Pāndavas are like sesame seeds without oil, show animals dressed in skins,

yath” â|phalāḥ ṣaṇḍha|tilā, yathā carma|mayā mṛgāḥ,
tath” âiva Pāṇḍavāḥ sarve, yathā kāka|yavā api.

kiṃ Pāṇḍavāṃs te patitān upāśya?

moghaḥ śramaḥ ṣaṇḍha|tilān upāśya.»

evaṃ nṛśaṃsaḥ paruṣāṇi Pārthān
aśrāvayad Dhṛtarāṣṭrasya putraḥ.

77.15 tad vai śrutvā Bhīmaseno ’tyamarṣī.

nirbhartsy’ ôccais, saṃnigrhy’ âiva roṣāt,
uvāca c’ ênaṃ sahas” âiv’ ôpagamya,
siṃho yathā haimavataḥ śṛgālam:

BHĪMASENA uvāca:

«krūraṃ, pāpa|janair juṣṭam, akṛt’|ârthaṃ prabhāṣase.
Gāndhāra|vidyayā hi tvam rāja|madhye vikatthase.
yathā tudasi marmāṇi vāk|śarair iha no bhṛśam,
tathā smārayitā te ’haṃ kṛntan marmāṇi saṃyuge!
ye ca tvām anuvartante krodha|lobha|vaś’|ânugāḥ
goptāraḥ, s’|ânubandhāṃs tāt net” âsmi Yama|sādanam!»

VAIŚAMPĀYANA uvāca:

evaṃ bruvāṇam ajinair vivāsitaṃ
Duḥśāsanas taṃ parinṛtyati sma,
madhye Kurūṇāṃ, dharma|nibaddha|mārgaṃ,
«gaur! gaur! iti» sm” āhvayan mukta|lajjaḥ.

BHĪMASENA uvāca:

77.20 «nṛśaṃsa! paruṣaṃ vaktuṃ śakyaṃ, Duḥśāsana, tvayā.
nikṛtyā hi dhanam labdhvā ko vikatthitum arhati?

barley void of its kernel! Why wait upon them? Dried-up sesame seeds! What a fruitless labor!”

Thus did Dhrita-rashtra's cruel son mock the Parthas with nasty words. Bhima-sena flew into a rage when he heard 77.15 this; he cursed him loudly, springing toward him like a Himalayan lion a jackal, and said vehemently:

BHIMA·SENA said:

“Your cruel, outrageous remarks are dear to wicked men, bragging in this assembly of kings by the grace of Shákuni's expertise alone. I shall pierce your vulnerable spots in battle and remind you of what you said, just as your arrow-words pierce our own! I shall dispatch to Yama's home all those who follow you, in greed or anger, and their attendants, too!”

VAISHAMPÁYANA said:

Around Bhima, holding to the way
Of dharma, exiled in deerskins,
Pranced shameless Duhshásana,
Taunting him: “Ox! Ox!”

BHIMA·SENA said:

“Wretch! No one uses such foul words as you, Duhshá- 77.20 sana. Who else would boast of a cheater's wealth?

m” âiva sma su|kṛtām| lokān gacchet Pārtho Vṛkodaraha,
yadi vakṣo hi te bhittvā na pibec choṇitaṃ raṇe!
Dhārtaraṣṭrān raṇe hatvā miṣatām sarva|dhanvinām,
śamaṃ gant” āsmi na cirāt! satyam etad bravāmi te!»

VAIŚAMPĀYANA uvāca:

tasya rājā siṃha|gateḥ sakhelaṃ
Duryodhano Bhīmasenasya harṣāt
gatiṃ svagaty” ānucakāra mando,
nirgacchatām Pāṇḍavānām sabhāyāḥ.
«n’ âitāvātā kṛtam! ity» abravīt taṃ
Vṛkodaraha saṃnivṛtt’|ârdha|kāyāḥ.
«śighraṃ hi tvām nihataṃ s’|ānubandhaṃ
saṃsmāry’ āhaṃ prativakṣyāmi, mūḍha!»
77.25 etat* samīkṣy’ ātmani c’ âvamānaṃ,
niyamy manyuṃ balavān sa mānī
rāj”|ānugaḥ saṃsadi Kauravāṇām
viniṣkraman vākyam uvāca Bhīmaḥ:

BHĪMASENA uvāca:

«ahaṃ Duryodhanaṃ hantā,
Karṇaṃ hantā Dhanamjayaḥ,
Śakuniṃ c’ âkṣa|kitavaṃ
Sahadevo haniṣyati.
idaṃ ca bhūyo vakṣyāmi sabhā|madhye bṛhad vacaḥ,
satyaṃ devāḥ kariṣyanti, yan no yuddhaṃ bhaviṣyati.
Suyodhanaṃ imaṃ pāpaṃ hantāsmi gadayā yudhi,
śiraḥ pādēna c’ âsy’ āham adhiṣṭhāsyāmi bhū|tale.
vākya|śūrasya c’ âiv’ âsya paruṣasya dur|ātmanaḥ
Duḥśāsanaṃ rudhiraṃ pāt” āsmi mṛga|rāḍ iva!»

May the Wolf-Bellied Partha never ascend to virtuous worlds, before he rips your chest apart and drinks your blood in war! Only after I have slain Dhritā-rashtra's sons in battle before all bowmen's eyes will I find peace, and not before! I swear, this is the truth!"

VAISHAMPĀYANA said:

As the Pāndavas were leaving the assembly hall, Duryódhana played the fool, imitating in his delight Bhima-sena's buoyant, lionlike gait.

"Don't go too far!" retorted Wolf-Bellied Bhima, half turning his body toward Duryódhana. "I shall remind you soon enough when you and your men lie dead, fool!"

Bhima, strong and proud, restrained his anger at the insult. He was obedient to his king, but as he left that assembly of Káuravas he swore: 77.25

BHIMA-SENA said:

"I shall slay Duryódhana, Dhanan-jaya will slay Karna, and Saha-deva that cheater at dice, Shákuni. I have one more thing to say before this assembly: the gods will make this come true, if ever war breaks out between us. I shall kill this wicked Suyódhana with my club in a duel, and tread his head into the ground with my feet. As for the foul Duhshāsana, so bold to spew forth his vile remarks, I shall drink his blood like a lion!"

ARJUNA uvāca:

77.30 «n' âivaṃ vācā vyavasitaṃ, Bhīma, vijñāyate satām.
itaś caturdaśe varṣe draṣṭāro yad bhaviṣyati.»

BHĪMASENA uvāca:

«Duryodhanasya, Karṇasya, Śakuneś ca durātmanaḥ,
Duḥśāsana|caturthānāṃ bhūmiḥ pāsyati śoṇitam.»

ARJUNA uvāca:

«asūyitāraṃ, vaktāraṃ, prasraṣṭāraṃ* durātmanām,
Bhīmasena, niyogāt te hant" āhaṃ Karṇam āhave!
Arjunaḥ pratijānīte Bhīmasya priya|kāmyayā:
Karṇam, Karṇ'ānugāmś c' âiva raṇe hant" āsmi patribhiḥ.
ye c' ânye pratiyotsyanti buddhi|mohena mām nṛpāḥ,
tāmś ca sarvān ahaṃ bāṇair net" āsmi Yama|śādanam!
77.35 caled hi Himavān sthānān, niṣprabhaḥ syād divā|karaḥ,
śaityaṃ somāt praṇaśyeta, mat|satyaṃ vicaled yadi!
na pradāsyati ced rājyam ito varṣe caturdaśe
Duryodhano 'bhisat|kṛtya, satyam etad bhaviṣyati.»

VAISAMPĀYANA uvāca:

ity uktavati Pārthe tu śrīmān Mādravatī|sutaḥ
pragṛhya vipulaṃ bāhuṃ Sahadevaḥ pratāpavān,
Saubalasya vadhaṃ prepsur idaṃ vacanam abravīt,
krodha|saṃrakta|nayano niḥśvasann iva pannagaḥ:

SAHADEVA uvāca:

«akṣān yān manyase, mūḍha, Gāndhārāṇāṃ yaśo|hara,
n' âite 'kṣā, niśitā bāṇās tvay" âite samare vṛtāḥ!
77.40 yathā c' âiv' ôktavān Bhīmas tvām uddiśya sa|bāndhavam,
kart" āhaṃ karmaṇas tasya. kuru kāryāṇi sarvaśaḥ!

ÁRJUNA said:

“The resolutions of good men, Bhima, do not lie in words. In fourteen years from now, they will see what will happen.” 77.30

BHIMA·SENA said:

“The earth will drink the blood of these scoundrels Duryódhana, Karna, Shákuni and Duhshásana.”

ÁRJUNA said:

“And at your command, Bhima-sena, I shall slay Karna, this jealous, boasting wretch who praises wicked men! To please Bhima, this is Árjuna’s solemn promise. I shall kill Karna and his followers in battle with razor-sharp arrows. And with my arrows dispatch to Yama’s world any other kings who are deluded enough to fight me! May the Himalayas shift their weight, the sun its brilliance and the moon its chill, if my vow wavers! If Duryódhana does not honorably return our kingdom, fourteen years from today, this will all come to pass.” 77.35

VAISHAMPÁYANA said:

When Árjuna Partha had finished speaking, Madri’s son Saha-deva grasped his arm. Mighty and glorious, his eyes red with anger and hissing like a snake, he spoke of his yearning to slay Sáubala:

SAHA·DEVA said:

“Fool, disgrace of the Gandháras, you thought you were throwing dice: they were sharp-pointed arrows of war! Bhima has spelled out my duty toward you and your kinsmen—and I shall carry it out. Attend to yours while there is still 77.40

hant” āsmi tarasā yuddhe tvām ev’ ēha sa|bāndhavam,
yadi sthāsyasi saṃgrāme kṣatra|dharmeṇa, Saubala.»

VAISAMPĀYANA uvāca:

Sahadeva|vacah śrutvā Nakulo ’pi, viśaṃ|pate,
darśanīyatamo nīṇām, idaṃ vacanam abravīt:

NAKULA uvāca:

77.45 «sut” ēyaṃ Yajñasenasya dyūte ’smin Dhṛtarāṣṭra|jaiḥ
yair vācaḥ śrāvitā rūkṣāḥ, sthitair Duryodhana|priye,
tān Dhārtarāṣṭrān dur|vṛttān, mumūrṣūn, kāla|noditān
gamayiṣyāmi bhūyiṣṭhān ahaṃ Vaivasvata|kṣayam!
nideśād dharma|rājasya Draupadyaḥ padaviṃ caran
nir|Dhārtarāṣṭrāṃ pṛthiviṃ kart” āsmi na cirād iva!»

VAISAMPĀYANA uvāca:

evaṃ te puruṣa|vyāghrāḥ sarve vyāyata|bāhavaḥ
pratijñā bahulāḥ kṛtvā Dhṛtarāṣṭram upāgaman.

YUDHI|ṢṬHIRA uvāca:

78.1 «ĀMANTRAYĀMI Bharatāṃs, tathā vṛddhaṃ Pitā|maham,
rājānaṃ Somadattaṃ ca, mahā|rājaṃ ca Bāhlikam,
Droṇaṃ, Kṛpaṃ, nṛpāṃś c’ ānyān, Aśvatthāmānam eva ca,
Viduraṃ, Dhṛtarāṣṭraṃ ca, Dhārtarāṣṭrāṃś ca sarvaśaḥ,
Yuyutsum, Saṃjayaṃ c’ āiva, tath” āiv’ ānyān sabhā|sadaḥ.
sarvān āmantrya gacchāmi. draṣṭ” āsmi punar etya vaḥ!»

VAISAMPĀYANA uvāca:

na ca kiṃ cit tad” ōcus te hriy” āsannā, Yudhiṣṭhiram.
manobhir eva kalyāṇaṃ dadhyus te tasya dhīmataḥ.

time! I shall slay you all soon enough on the battlefield! That is, if you stand by kshatriya practices in war, Sáubala.”

VAISHAMPÁYANA said:

At Saha-deva's vow, Nákula, most handsome of men, voiced his own:

NÁKULA said:

“I shall dispatch to Vaivásvata's home these villainous sons of Dhrita-rashtra; wishing to die and impelled by Time, they hurled vile abuse at Yajna-sena's daughter during the dice game—just to please Duryódhana! At the Dharma King's command and in Dráupadi's footsteps, I shall soon cleanse this world of all Dhartaráshtras!” 77.45

VAISHAMPÁYANA said:

Having spelled out these various vows* with arms extended, those tigers among men approached Dhrita-rashtra himself.

YUDHI-SHTHIRA said:

“I BID FAREWELL to the old grandfather and all Bháratas, to the great kings Soma-datta and Báhlika, to Drona, Kripa, Ashvattháman and the other princes, to Vídura, Dhrita-rashtra and Dhrita-rashtra's sons, to Yuyútsu and Sánjaya, and to everyone sitting in this hall. Farewell. I shall no doubt see you on my return!” 78.1

VAISHAMPÁYANA said:

Overcome with shame, no one present could utter a word. In their hearts, however, they wished the wise king well.

VIDURA uvāca:

- 78.5 «āryā Pṛthā rāja|putrī n' āraṇyaṃ gantum arhati:
 su|kumārī ca, vṛddhā ca, nityaṃ c' āiva sukh'|ôcitā.
 iha vatsyati kalyāṇī sat|kṛtā mama veśmanī.
 iti, Pārthā, vijānīdhvam, agadaṃ vo 'stu sarvaśaḥ!»

PĀṆDAVĀ ūcuḥ:

«tath", êty» uktvā bruvaṇ sarve, «yathā no vadase, 'n|agha,
 tvaṃ pitṛvyāḥ pitṛ|samo, vayaṃ ca tvat|parāyaṇāḥ!
 yathā jñāpayase, vidvaṃs, tvaṃ hi naḥ paramo guruḥ.
 yac c' ānyad api kartavyaṃ, tad vidhatsva, mahā|mate!»

VIDURA uvāca:

- «Yudhiṣṭhira, vijānīhi mam' êdaṃ, Bharata'|rṣabha.
 n' ādharmeṇa jitaḥ kaś cid vyathate vai parājaye.
 78.10 tvaṃ vai dharmān vijānīṣe, yuddhe jetā Dhanam|jayaḥ,
 hant" ārīṇāṃ Bhīmaseno, Nakulas tv artha|saṃgrahī,
 saṃyantā Sahadevas tu, Dhaumyo brahma|vid|uttamaḥ,
 dharm'|ārtha|kuśalā c' āiva Draupadī dharma|cāriṇī.
 anyonyasya priyāḥ sarve tath" āiva priya|vādināḥ
 parair a|bhedyāḥ, saṃtuṣṭāḥ. ko vo na spṛhayed iha?
 eṣa vai sarva|kalyāṇaḥ samādhis tava, Bhārata.
 n' āinaṃ śatrur viśahate, Śakreṇ' āpi samo 'py uta.
 Himavaty anuśiṣṭo 'si Meru|Sāvarṇinā purā,
 Dvaipāyanena Kṛṣṇena, nagare Vāraṇāvate,
 78.15 Bhṛgu|tuṅge ca Rāmeṇa, Dṛṣadvatyāṃ ca Śaṃbhunā.
 aśrauṣīr Asitasy' āpi maha"|rṣer Añjanaṃ prati,
 Kalmāṣī|tīra|saṃsthasya gatas tvaṃ śiṣyatāṃ prati,

VÍDURA said:

“Noble Pritha, a princess, should not enter the forest: 78.5
delicate and aging, she is accustomed to comfort. Let her
live honorably in my house. Do not forget this, Parthas,
and remain in good health!”

THEPÁNDAVAS said:

“Let it be as you say, faultless one! You are our uncle,
like a father to us—we all revere you! We shall do as you
command, for you are our supreme guru; if there is anything
else to attend to, great-minded one, give us your orders!”

VÍDURA said:

“Take my words to heart, Yudhi-shthira, O bull among
Bháratas. No one conquered by wicked means need feel
stung at his defeat. You understand dharma, Dhanan-jaya is 78.10
invincible in battle, Bhima-sena destroys all enemies, Náku-
la amasses great wealth, Saha-deva disciplines his passions,
Dhaumya is the most learned of brahmins, and the virtuous
Dráupadi is skilled in her pursuit both of Dharma and
Wealth. You all love one another and speak kindly of each
other; no enemy can divide you and you are contented.
Who on earth does not envy you?

O Bhárata, this is the source of your serenity, beneficial
for everything. No enemy can assail it, were he the equal
of Shakra himself. Long ago you received instruction from
Savárni of Mount Meru, when you lived in the Himalayas;
Krishna Dvaipáyana, too, taught you when you resided in
Varanávata city, Rama on Bhrigu’s Peak and Shambhu by 78.15
the River Drishádvati. You also listened to the great sage
Ásita near Ánjana, and became a disciple of Bhrigu on the

draṣṭā sadā Nāradas te, Dhaumyas te 'yaṃ purohitaḥ.
mā hāsīḥ sām̐parāye tvam̐ buddhiṃ tām̐ ṛṣi|pūjitaṃ!

Purūravasam̐ Ailaṃ tvam̐ buddhyā jayasi, Pāṇḍava,
śaktyā jayasi rājño 'nyān, ṛṣīn dharm̐|ōpasevayā.
Aindre jaye dhṛta|manā, Yāmye kopa|vidhāraṇe,
tathā visarge Kaubere, Vāruṇe c' āiva sam̐yame.

78.20 ātma|pradānam̐, saumyatvam̐, adbhyaś c' āiv' ōpajīvanam̐,
bhūmeḥ kṣamā ca, tejaś ca samagram̐ sūrya|maṇḍalāt,
vāyor balaṃ prāpnuhi tvam̐, bhūtebhyaś c' ātma|sam̐padam̐.

agadaṃ vo 'stu, bhadraṃ vo! drakṣyāmi punar āgatān.
āpad|dharm̐|ārtha|kṛcchreṣu, sarva|kāryeṣu vā punaḥ,
yathāvat pratipadyethāḥ kāle kāle, Yudhiṣṭhira.
āpr̥ṣṭo 's' īha, Kaunteya, svasti prāpnuhi, Bhārata.
kṛt' |ārthaṃ, svastimantaṃ tvam̐ drakṣyāmaḥ punar āgatam̐.
na hi vo vṛjinaṃ kiṃ cid veda kaś cit purā kṛtam̐.»

VAISAMPĀYANA uvāca:

evam̐ uktas, «tath», êty» uk̐tvā Pāṇḍavaḥ satya|vikramaḥ
Bhīṣma|Droṇau namaskṛtya prātiṣṭhata Yudhiṣṭhiraḥ.

79.1 TASMIN SAM̐PRASTHITE Kṛṣṇā Pṛthāṃ prāpya yaśasvinīm̐
āpr̥cchad bhṛṣa|duḥkh'|ārtā, yāś c' ānyās tatra yoṣitaḥ.
yath'|ārhaṃ vandan'|ās̐leśān kṛtvā gantum̐ iyeṣa sā;
tato ninādaḥ su|mahān Pāṇḍav'|āntaḥ|pure 'bhavat.
Kuntī ca bhṛṣa|sam̐taptā Draupadiṃ prekṣya gacchatīm̐
śoka|vihvalayā vācā kṛcchrād vacanam̐ abravīt:

banks of the Kalmáshi. You have received the wisdom of Nárada and your priest Dhaumya. Do not abandon the wisdom you have gathered from these sages, so revered by holy men, in the next world!

Pándava, you surpass Purúravas in intelligence, all kings in your power and all sages in your devotion to dharma. Set your mind upon Indra's victory, Yama's restraint of anger, Kubéra's charity and Váruna's self-control.

Seek gentleness from the selfless moon, sustenance from water, perseverance from the earth, vital energies from the sun's orb, strength from the wind and prosperity from the elements. 78.20

May no affliction ever touch you, my blessings upon you! I shall see you all return. Do what is right in all seasons, Yudhi-shthira, in all tasks, in misfortune and adversity. I bid you farewell, Kauntéya; may you meet with good luck. We shall see you come back, blessed and successful. No one could say that you have ever done anything dishonest."

VAISHAMPÁYANA said:

When Vídura had given his blessing, the heroic Pándava replied, "So be it!" Then Yudhi-shthira bowed before Bhishma and Drona, and departed.

JUST BEFORE he set out, Dráupadi, in bitter grief, went up to take leave of the beautiful Pritha and the other ladies assembled. After embracing them in reverence, she made signs as if to part, but at that point a great wailing sound broke out in the Pándavas' women's quarters. When the deeply distressed Kunti saw Dráupadi ready to go, her voice choked as she said, "Dear child, there is no reason to grieve over the 79.1

«vatse, śoko na te kāryaḥ prāpy' ēdam vyasanam mahat.
strī|dharmāṇām abhijñ" āsi, śīl'|ācāravatī tathā.

79.5 na tvām samdeṣṭum arhāmi bhartṛṇ prati, śuci|smite,
sādhvī guṇa|samāpannā bhūṣitaṁ te kula|dvayam.
sa|bhāgyāḥ Kuravaś c' ēme, ye na dagdhās tvay", ānaghe.
ariṣṭaṁ vraja panthānam mad|anudhyāna|br̥mhitā
bhāviny arthe hi sat|strīṇām vaiklavyam n' ōpajāyate!
guru|dharm'|ābhiguptā ca śreyah kṣipram avāpsyasi.
Sahadevaś ca me putraḥ sad" āveksyo vane vasan,
yath" ēdam vyasanam prāpya n' āyam sīden mahā|matih!»

«tath"! ēty» uktvā tu sā devī sravan|netra|jal'|āvilā,
śoṇit'|ākt'|āika|vasanā, mukta|keśī viniryayau.

79.10 tāṁ krośantīm Pṛthā duḥkhād anuvavrāja gacchatīm.
ath' āpaśyat sutān sarvān hṛt'|ābharaṇa|vāsasaḥ,
ruru|carm'|āvr̥ta|tanūn, hriyā kiṁ cid avān|mukhān,
paraiḥ parītān samhr̥ṣṭaiḥ, suhṛdbhiś c' ānuśocitān.
tad|avasthān sutān sarvān upasṛty' āti|vatsalā,
sa|svajan" āvadac chokāt tat tad vilapati bahu.

KUNTI uvāca:

«katham sad|dharma|cāritrān, vṛtta|sthiti|vibhūṣitān,
a|kṣudrān, dr̥ḍha|bhaktāmś ca daivat'|ējy'|āparān sadā
vyasanam vaḥ samabhyāgāt? ko 'yam vidhi|viparyayaḥ?
kasy' āpadhyāna|jam c' ēdam āgaḥ paśyāmi vo dhiyā?

79.15 syāt tu mad|bhāgya|doṣo 'yam, y" āham yuṣmān ajījanam,
duḥkh'|āyāsa|bhujō 'tyarthaṁ yuktān apy uttamair guṇaiḥ!

great misfortune that has befallen you. You know the duties of a woman, and your conduct is blemishless. I cannot 79.5
lecture you on your duties to your husbands, sweet-smiling princess: your virtue and goodness adorn two families. The Kurus are fortunate indeed, faultless one, that you did not burn them to ashes. Take a safe path now, fortified by my thoughts for you; one of a good woman's most precious virtues is never to lose her calm! Protected by the dharma of your elders, you will soon meet with better times. Keep an eye on my son Saha-deva while you are in the forest; ensure that my great-minded son does not waste away in the adversity that has befallen him!"

"So be it!" replied the goddess as she left, clad in her one blood-stained garment, her hair disheveled and eyes full of tears. Pritha, pained to see her go, followed the crying 79.10
princess as she departed; she soon saw her sons covered in skins of the *ruru* deer and bereft of all robes and ornaments, their heads bowed in shame, mocked by their enemies and pitied by their friends. She went up with her relatives to embrace them with tender affection, and lamented in grief:

KUNTI said:

"Known for your attachment to dharma, virtuous conduct, staunch loyalty, the nobility of your manner, devotion to the gods and the performance of sacrifices, how can it be that you of all people are suffering this calamity? Whence this reversal of fortune? Whose fault is it—the curse of 79.15
envy—that I should see you in this state? It must be my own ill fortune—for it was I who gave birth to you—that

katham vatsyatha dur|geṣu vaneṣv ṛddhi|vinā|kṛtāḥ,
vīrya|sattva|bal'|ôtsāha|tejobhir a|kṛśāḥ kṛśāḥ?
yady etad aham ajñāsyam, vane vāso hi vo dhruvam,
Śata|śṛṅgān mṛte Pāṇḍau n' āgamiṣyam Gajāhvayam.
dhanyam vaḥ pitaram manye tapo|medh'|ānvitam tathā,
yaḥ putr'|ādhim a|saṃprāpya svarg'|ēcchām akarot priyām.
dhanyām c' āt'|īndriya|jñānām imām prāptām parām gatim
manye tu Mādrīm dharmajñām kalyāṇīm sarvath" āiva hi.

79.20 ratyā, matyā ca, gatyā ca yay" āham abhisamdhitā,
jīvita|priyatām mahyam, dhiṁ mām saṃkleśa|bhāginīm!
putrakā na vihāsyē vaḥ kṛcchra|labdhān priyān sataḥ.
s" āham yāsyāmi hi vanam. hā Kṛṣṇe kiṃ jahāsi mām?

antavanty asu|dharṃe 'smin Dhātṛā kiṃ nu pramādataḥ
mam' ānto n' āiva vihitas, ten' āyur na jahāti mām?
hā Kṛṣṇa Dvārakā|vāsin,

kv" āsi, Saṃkarṣaṇ'|ānuja?
kasmān na trāyase duḥkhān

mām c', ēmāṃś ca nar'|ōttamān?
an|ādi|nidhanam ye tvām anudhyāyanti vai narāḥ,
tās tvam pās' ity ayam vādaḥ—sa gato vyarthatām katham?

79.25 ime sad|dharma|māhātmya|yaśo|vīry'|ānuvartinaḥ
n' ārhanti vyasanam bhoktum! nanv eṣām kriyatām dayā!
s" ēyam nīty|artha|vijñeṣu Bhīṣma|Droṇa|Kṛp'|ādiṣu
sthiteṣu kula|nātheṣu katham āpad upāgatā?

has brought this great pain and affliction upon you, who possess the highest virtues!

Deprived of all your possessions, how will you live in the wild forest, your bodies impoverished though not your valor, energy, strength, perseverance and glory? If I had known that you would face this exile, I would never have left the Mountains of the Hundred Peaks on Pandu's death to come down to Hástina-pura. Your father, whose mind focused on austerities and sacrifices, was lucky indeed to ascend to heaven before he had to suffer for his sons! I consider Madri, who is virtuous and knows what is right, equally fortunate; she traveled the path to the world beyond before this adversity befell you! Yet I have been caught up 79.20 in it from love, thought and duty. Shame on my desire to cling to life, to which I now owe my misery! Dear sons, I cannot ever leave you, whom I love and raised with such care! I shall accompany you to the forest! Dráupadi, how can you abandon me like this?

All creatures perish—it is the law of life. Has the Creator neglected me and forgotten to ordain my end? Is this why I live on? Krishna, brother of Sankárshana, you who dwell in Dváraka city, where are you? Why do you not rescue me and these fine heroes from this suffering? Men consider you as without beginning or end; they believe you protect them. Why have these words become so untrue? My 79.25 sons are glorious and heroic; they act virtuously and with magnanimity—they do not deserve the misfortune that has befallen them! Pray take pity upon them! How did this catastrophe arise when there are elders among our people like Bhishma, Drona and Kripa, experts in worldly affairs?

hā Pāṇḍo! hā mahā|rāja! kv” āsi? kiṃ samupekṣase
 putrān vivāsyataḥ sādḥūn, aribhir dyūta|nirjitān?
 Sahadeva, nivartasva! nanu tvam asi me priyaḥ
 śarīrād api! Mādreya, māṃ mā tyākṣiḥ ku|putravat!
 vrajantu bhrātaraḥ te ’mī, yadi saty’|ābhisandhinaḥ!
 mat|paritrāṇa|jaṃ dharmam ih’ āiva tvam avāpnuhi!»

VAIŚAMPĀYANA uvāca:

- 79.30 evaṃ vilapatīm Kuntīm abhivādya, praṇamya ca,
 Pāṇḍavā vigat’|ānandā vanāy’ āiva pravavrajūḥ.
 Viduraś c’ āpi tām ārtām Kuntīm āsvāsyā hetubhiḥ
 prāveśayad grhaṃ kṣattā svayam ārtatarāḥ śanaiḥ.
 Dhṛtarāṣṭra|striyas tās ca nikhilen’ ōpalabhya tat—
 gamanaṃ, parikaṣaṃ ca Kṛṣṇāyā dyūta|maṇḍale—
 ruruduḥ susvanaṃ sarvā, vinidantyaḥ Kurūn bhṛṣam,
 dadhyuś ca suciraṃ kālāṃ kar’|āsakta|mukh’|āmbujāḥ.
 rājā ca Dhṛtarāṣṭraḥ tu putrāṇām a|nayaṃ tadā
 dhyāyann udvigna|hṛdayo na śāntim adhijagmivān.
 79.35 sa cintayann an|ek’|āgraḥ, śoka|vyākula|cetanaḥ,
 kṣattuh saṃpreṣayām āsa, «śīghram āgamyatām iti.»
 tato jagāma Viduro Dhṛtarāṣṭra|niveśanam;
 taṃ paryapṛcchat saṃvigno Dhṛtarāṣṭro nar’|ādhipaḥ.

- 80.1 TAM ĀGATAM atho rājā Viduraṃ dīrgha|darśinam
 śāśaṅka iva papraccha Dhṛtarāṣṭro ’mbikā|sutaḥ.

DHṚTARĀṢṬRA uvāca:

«kathaṃ gacchati Kaunteyo dharma|rājo Yudhiṣṭhiraḥ?
 Bhīmasenaḥ, Savyasācī, Mādrī|putrau ca Pāṇḍavau?
 Dhaumyaś c’ āiva kathaṃ, kṣattar, Draupadī ca yaśasvinī?
 śrotum icchāmy ahaṃ sarvaṃ! teṣāṃ śaṃsa viceṣṭitam.»

O Pandu, O king! Where are you! Why do you neglect your good sons who are about to go into exile, defeated by their enemies at dice? Saha-deva, do not go! You are profoundly dear to me, dearer than my body itself! Madré-ya, do not forsake me like a bad child! May these brothers go, bound as they are by ties of truthfulness. But earn the merit born of protecting me!”

VAISHAMPÁYANA said:

The Pándavas consoled the weeping Kunti before they 79.30
bowed before her and left for the forest, joylessly. Vídura, himself profoundly sad, also comforted Kunti as he led her slowly to his house. When the women of Dhrita-rashtra’s house heard all that had passed—the exile of the Pándavas, the dragging of Dráupadi through the hall, the dice game—they all wept loudly and cursed the Kurus, reflecting at length, their lotus-faces in their hands. King Dhrita-rashtra meditated on his sons’ wickedness, deeply aggrieved, and could find peace nowhere; his thoughts were disturbed 79.35
by his grief, and, unable to focus on anything, he sent a messenger to Vídura, ordering him, “Come at once.”

Vídura duly entered Dhrita-rashtra’s apartments to be questioned anxiously by the king.

As SOON AS he had arrived, Dhrita-rashtra fearfully ap- 80.1
pealed to his renowned clairvoyance.

DHRITA-RASHTRA said:

“How does Kunti’s son Yudhi-shthira proceed? And Bhima-sena, Árjuna and the two sons of Madri? And what of Dhaumya and the glorious Dráupadi? I want to hear everything! Describe their every movement to me.”

VIDURA uvāca:

«vastreṇa saṁvṛtya mukhaṁ Kuntīputro Yudhiṣṭhiraḥ;
bāhū viśālau saṁpaśyan Bhīmo gacchati Pāṇḍavaḥ;
80.5 sikatā vapan Savyasācī rājānam anugacchati;
Mādrīputraḥ Sahadevo mukhaṁ ālipya gacchati;
pāṁs' | ūpalipta | sarv' | āṅgo Nakulaś citta | vihvalaḥ,
darśanīyatamo loke, rājānam anugacchati.
Kṛṣṇa tu keśaiḥ pracchādy mukhaṁ āyata | locanā,
darśanīyā prarudatī rājānam anugacchati.
Dhaumyo raudrāṇi sāmāni, yāmyāni ca, viśāṁ | pate,
gāyan gacchati mārgeṣu, kuśān ādāya pāṇinā.»

DHĀRTARĀṢṬRA uvāca:

«vividhān' īha rūpāṇi kṛtvā gacchanti Pāṇḍavāḥ!
tan mam' ācakṣva, Vidura, kasmād evaṁ vrajanti te?»

VIDURA uvāca:

80.10 «nikṛtasy' āpi te putrair hṛte rājye, dhaneṣu ca,
na dharmāc calate buddhir dharmā | rājasya dhīmataḥ.
yo 'sau rājā ghrṇī nityaṁ Dhārtarāṣṭreṣu, Bhārata,
nikṛtyā bhraṁśitaḥ krodhān n' ōnmīlayati locane.
'n' āhaṁ janam nirdaheyam dṛṣṭvā ghoreṇa cakṣuṣāl'
sa pidhāya mukhaṁ rājā tasmād gacchati Pāṇḍavaḥ.
yathā ca Bhīmo vrajati, tan me nigadataḥ śṛṇu.:
'bāhvor bale n' āsti samo mam', ēti, Bharata | rṣabha,
bāhū viśālau kṛtvā tu tena Bhīmo 'pi gacchati
bāhū vidarśayan, rājan, bāhu | draviṇa | darpiṭaḥ,
80.15 cikīrṣan karma śatrubhyo bāhu | dravy' | ānurūpataḥ.

VÍDURA said:

“Yudhi-shthira has covered his face with a shawl; Bhima is walking along, eyes fixed on his two great arms; *Árjuna* 80.5 follows the king, scattering sand along the path; *Saha-deva* has smeared his face; *Nákula*, most handsome of men, profoundly agitated, has covered every limb of his body in dust; the long-eyed, magnificent *Dráupadi* is crying as she walks and covers her face with her hair; and *Dhaumya* is reciting the terrible Chants of Death as he proceeds, holding up stalks of *kusha* grass in his hand.”

DHRITA-RASHTRA said:

“What a variety of guises! Tell me, *Vídura*, why are they acting in this way?”

VÍDURA said:

“Though robbed deceitfully of kingdom and wealth by 80.10 your sons, the Dharma King’s mind does not waver from dharma; he has nothing but compassion for your sons, O *Bhárata*, despite his fury at the treachery that has caused his downfall. He does not show his eyes for fear of burning people with their simmering anger. This is why he is shielding his wrathful face with a shawl.

Listen now why *Bhima* is walking in that fashion. He knows there is no one on earth whose arms can match the strength of his. He is proud of their power, and loves 80.15 stretching them out in warning to enemies he is always ready to fight.

pradiśaṅ śara|saṃpātān Kuntī|putro 'rjunas tadā
sikatā vapan Savyasācī rājānam anugacchati.

a|saktāḥ sikatās tasya yathā saṃprati, Bhārata,
a|saktam śara|varṣāṇi tathā mokṣyati śatruṣu.

«na me kaś cid vijānīyān mukham ady”! ēti» Bhārata,
mukham ālipya ten' āsau Sahadevo 'pi gacchati.
«n' āhaṃ manāṃsy ādadeyaṃ mārge strīṇām, iti» prabho,
pāṃs'ūpalīpta|sarv'āṅgo Nakulas tena gacchati.

eka|vastrā, prarudatī, mukta|keśī, rajasvalā,
śoṇiten' ākta|vasanā Draupadī vākyam abravīt:

80.20 «yat|kṛte 'ham imāṃ prāptā, teṣāṃ varṣe caturdaśe
hata|patyo, hata|sutā, hata|bandhu|jana|priyāḥ,
bandhu*|śoṇita|digdh'āṅgyo, mukta|keśyo, rajasvalāḥ,
evaṃ kṛt” ōdakā nāryaḥ pravekṣyanti Gajāhvayam.»

kṛtvā tu Nairṛtān darbhān dhīro Dhaumyaḥ purohitāḥ
sāmāni gāyan yāmyāni purato yāti, Bhārata.

«hateṣu Bhārateṣv ājau, Kurūṇāṃ guravas tadā,
evaṃ sāmāni gāsyant'! īty» uktvā Dhaumyo 'pi gacchati.
«hā! hā! gacchanti no nāthāḥ! samavekṣadhvam īdṛśam!
aho dhik Kuru|vṛddhānām bālānām iva ceṣṭitam,

80.25 rāṣṭrebhyaḥ Pāṇḍu|dāyādāṃl lobhān nivāsayanti ye!
a|nāthāḥ sma vyaṃ sarve viyuktāḥ Pāṇḍu|nandanaiḥ!
dur|vinīteṣu, lubdheṣu kā prītiḥ Kauraveṣu naḥ?»
iti paurāḥ su|duḥkh'ārtāḥ krośanti sma punaḥ punaḥ.

evam ākāra|līngais te vyavasāyaṃ mano|gatam
kathayantaḥ sma Kaunteyā vanam jagmur manasvināḥ.
evaṃ teṣu nar'āgryeṣu niryatsu Gaja|sāhvayāt
an|abhre vidyutaś c' āsan, bhūmiś ca samakampata.

Kunti's son Árjuna, the left-handed archer, goes scattering sand as he follows the king for all to see the innumerable arrows he would loose upon his enemies in battle, which no defense could repel.

'No one will recognize me today!' This is Saha-deva's motive for smearing his face. As for Nákula, my lord, he has covered his entire body in dust so as not to capture the hearts of women along the road.

Dressed in just the one blood-stained garment in the midst of her season, Dráupadi wept, her hair disheveled. 'Fourteen years from now,' she said, 'the wives of those responsible will lament the loss of husbands, sons, kinsmen. Those same wives, disheveled and menstruating themselves, will offer up the water to the dead in Hástina-pura, their limbs smeared with the blood of their relatives.' 80.20

Dhaumya, the wise family priest, is in the lead; he is holding up *darbha* grass to Nírriti* and chanting the Hymns of the Dead. As he walks he proclaims, 'When the Bháratas have been slain in battle, the Kuru gurus will chant these very same hymns!' As they all proceed, townspeople lament, deeply upset at their departure: 'Woe! Woe! Look! Our masters are leaving! Shame on those Kuru elders who have behaved like children and exiled Pandu's sons out of sheer greed!' Without the Pándavas, we are leaderless! What love can we feel for the wicked, avaricious Káuravas?' 80.25

As they left Hástina-pura, these signs gave a hint of the high-minded Kauntéyas' intentions. Flashes of lightning split the cloudless sky; the earth trembled. Rahu* devoured the sun when no eclipse was due; meteors blazed high

Rāhur agrasad ādityam aparvaṇi, viśāṃ|pate,
 ulkā c' āpy apasavyena puraṃ kṛtvā vyaśīryata.
 80.30 pravyāharanti* kravy'ādā gr̥dhra|gomāyu|vāyasāḥ,
 dev'āyatana|caityeṣu prākār'āṭṭālakeṣu ca.
 evam ete mah"ōtpātā prādur āsan durāsadāḥ
 Bhāratānām a|bhāvāya, rājan, dur|mantrite tava.»

VAIŚAMPĀYANA uvāca:

evam pravadata eva tayos tatra, viśāṃ|pate,
 Dhṛtarāṣṭrasya rājñas ca, Vidurasya ca dhīmataḥ,
 Nāradaś ca sabhā|madhye Kurūṇām agrataḥ sthitaḥ,
 maha"rṣibhiḥ parivṛto raudraṃ vākyam uvāca ha:
 «itaś caturdaśe varṣe vinakṣyant' iha Kauravāḥ
 Duryodhan'āparādhena, Bhīm'Ārjuna|balena ca.»
 80.35 ity uktvā, divam ākramya kṣipram antaradhīyata
 brāhmīm śriyaṃ su|vipulāṃ bibhrad deva'rṣi|sattamaḥ.
 tato Duryodhanaḥ, Karṇaḥ, Śakuniś c' āpi Saubalaḥ,
 Droṇaṃ dvīpam amanyanta, rājyaṃ c' āsmai nyavedayan.
 ath' ābravīt tato Droṇo Duryodhanam amarṣaṇam,
 Duḥśāsaṇam ca, Karṇaṃ ca, sarvān eva ca Bhāratān:
 «a|vadhyān Pāṇḍavān āhur deva|putrān dvi|jātayaḥ.
 ahaṃ tu śaraṇaṃ prāptān vartamāno yathā|balam,
 gatān sarv'ātmanā bhaktyā Dhārtarāṣṭrān sa|rājakān,
 n ōtsaheyaṃ parityaktuṃ; daivam hi balavattaram.
 80.40 dharmataḥ Pāṇḍu|putrā vai vanam gacchanti nirjitāḥ.
 te ca dvādaśa varṣāṇi vane vatsyanti Pāṇḍavāḥ.
 carita|brahma|caryās ca krodh'āmarṣa|vaś'ānugāḥ
 vairaṃ niryātayiṣyanti mahad duḥkhāya Pāṇḍavāḥ.
 mayā tu bhraṃśīto, rājan, Drupadaḥ sakhi|vigrahe
 putr'ārtham ayajad rājā vadhāya mama, Bhārata.
 Yāj'Ōpayāja|tapasā

to the right of the city. Flesh-eating beasts, jackals, vultures and crows gave ghostly screeches from temples, funeral towers, walls and watchtowers. Such were the calamitous portents—spelling the annihilation of all Bháratas—that arose from your ill-advised counsel, O king.” 80.30

VAISHAMPÁYANA said:

While Dhrita-rashtra and Vídura were talking together, Nárada, in the company of various illustrious sages, appeared before the Kurus with these chilling words: “Fourteen years from now, the Káuravas will perish owing to Duryódhana’s wickedness and the might of Bhima and Áruna.”

Then, radiant with the glory of brahman, the famous sage flew high into the sky and promptly disappeared. Duryódhana, Karna, Shákuni and Sáubala offered Drona the kingdom, regarding him as their sole refuge. Drona addressed the impetuous Duryódhana, Duhshásana, Karna and all Bháratas: “Brahmins say that the Pándavas, sons of gods, cannot be slain. However, I shall offer all the refuge that I can to Dhrita-rashtra’s sons and these kings, who have come with devotion seeking my protection. Destiny reigns supreme, and I cannot abandon them. Pandu’s defeated sons have departed for the forest, in accordance with the promise they made, and will dwell there for twelve years, leading the life of *brahma-charins*.^{*} They will return in indignation and anger, and unleash their hostility on us.” 80.35 80.40

I once humiliated King Drúpada in a friendly contest, Bhárata, and in his rage he performed sacrifices to obtain a son to kill me. By grace of Yaja’s and Upayája’s great austerities, a son was indeed born to him from the fire,

putraṃ lebhe sa pāvakāt
Dhṛṣṭadyumnaṃ, Draupadīm ca
vedī|madhyāt su|madhyamām.
Dhṛṣṭadyumnas tu Pārthānāṃ
syālah sambandhato mataḥ—
Pāṇḍavānāṃ priya|ratas,
tasmān mām bhayam āviśat.

80.45 jvālā|varṇo, deva|datto, dhanuṣmān, kavacī, śarī,
martya|dharmatayā tasmād adya me sādvaso mahān!
gato hi pakṣatām teṣāṃ Pārṣataḥ para|vīra|hā,
rath'ātiratha|saṃkhyāyām yo 'gra|ñīr Arjuno yathā*
sr̥ṣṭa|prāṇo bhṛṣataram tena cet saṃgamo mama.

kim anyad duḥkham adhikaṃ
paramaṃ bhuvi, Kauravāḥ?
«Dhṛṣṭadyumno Droṇa|mṛtyur,
iti viprathitaṃ vacaḥ.
mad|vadhāya śruto 'py eṣa, loke c' āpy ativiśrutaḥ.
so 'yam nūnaṃ anuprāptas tvat|kṛte Kāla uttamaḥ!
tvaritaṃ kuruta śreyo, n' āitad etāvataḥ kṛtam!
muhūrtaṃ sukham ev' āitat tāla|cchāy" ēva haimanī.

80.50 yajadhvaṃ ca mahā|yajñair, bhogān aśnīta, datta ca;
itaś caturdaśe varṣe mahat prāpsyatha vaiśasam!»

Droṇasya vacanaṃ śrutvā Dhṛtarāṣṭro 'bravīd idam:
«samyag āha guruḥ. kṣattar, upāvartaya Pāṇḍavān!
yadi vā na nivartante, sat|kṛtā yāntu Pāṇḍavāḥ
sa|śastra|ratha|pādātā, bhogavantaś ca putrakāḥ.»

81.1 VANAM GATEṢU Pārtheṣu nirjiteṣu durodare
Dhṛtarāṣṭraṃ, mahā|rāja, tadā cintā samāviśat.
taṃ cintayānam āsīnaṃ Dhṛtarāṣṭraṃ jan'|ēśvaram
niḥśvasantam an|ek'|āgram iti h' ōvāca Saṃjayaḥ:

Dhrishta-dyumna by name—the Parthas' brother-in-law by marriage—and a daughter from the altar, the slender-waisted Dráupadi. Dhrishta-dyumna has great love and affection for the Pándavas and I fear him. Resplendent like fire and of celestial origin, the gods blessed him with a bow, arrows and armor. I am a mere mortal! It is he who has caused my terror. Slayer of enemy heroes, this son of Párshata has taken their side and will assume a leading role in battle, fighting brilliantly like Árjuna from his war chariot. It is he whom I shall be obliged to fight, as my life ebbs away before me. 80.45

What greater anxiety could I entertain, Káuravas? It is a widely held belief that Dhrishta-dyumna is destined to kill Drona; so I have heard—the whole world knows. Thanks to your deeds, Duryódhana, the end of Time is surely upon us! Enjoy yourself in haste, for you have hardly done so yet! This happiness is fleeting, like the shade of a palm tree in winter. Perform magnificent sacrifices and indulge yourself as much as you can, for fourteen years from today a great massacre will fell you!" 80.50

When Drona had finished speaking, Dhrita-rashtra said, "The guru has spoken wisely. Steward, go and bring back the Pándavas! If they do not wish to return, may they go with our blessings, their little sons, their joys, pleasures, weapons, chariots and troops."

AFTER THE Pándavas had entered the forest, Dhrita-rashtra was overcome with worry. Sánjaya* asked the king, who sat worrying and distracted, sighing and lost in thought, "You have won the earth and all its riches, and sent the Pándavas from the kingdom. Why are you so sad?" 81.1

«avāpya vasu|sāmpūrṇaṁ vasudhāṁ, vasudh”|ādhipa,
pravrajya Pāṇḍavān rājyād, rājan, kim anuśocasi?»

«aśocyatvaṁ kutas teṣāṁ yeṣāṁ vairaṁ bhaviṣyati
Pāṇḍavair yuddha|śauṇḍair hi, balavadbhir, mahā|rathaiḥ?»

SAMJAYA uvāca:

8I.5 «tav’ ēdaṁ su|kṛtaṁ, rājan, mahad vairaṁ upasthitam,
vināśo yena lokasya s’ ānubandho bhaviṣyati!
vāryamāṇo ’pi Bhīṣmeṇa, Droṇena, Vidureṇa ca,
Pāṇḍavānāṁ priyāṁ bhāryāṁ Draupadīm dharma|cāriṇīm
prāhiṇod ānay’, ēh’! ēti’ putro Duryodhanas tava
sūta|putraṁ su|mand’|ātmā, nirlajjaḥ prātikāminam.

yasmai devāḥ prayacchanti puruṣāya parābhavam,
buddhiṁ tasy’ āpakaṛṣanti—so ’pācīnāni paśyati.
buddhau kaluṣa|bhūtāyāṁ vināśe samupasthite
a|nayo naya|saṁkāśo hṛdayān n’ āpasarpati.

8I.10 an|arthās c’ ārtha|rūpeṇa, arthās c’ ān|artha|rūpiṇaḥ
uttiṣṭhanti vināśāya, nūnaṁ tac c’ āśya rocate.
na kālo daṇḍam udyamya śiraḥ kṛntati kasya cit.
kālasya balam etāvad viparīt’|ārtha|darśanam.

āsāditaṁ idaṁ ghoram, tumulaṁ, loma|harṣaṇam
Pāñcālīm apakaṛṣadbhiḥ sabhā|madhye tapasvinīm
a|yonijāṁ, rūpavatīm, kule jātāṁ, vibhāvarīm.
ko nu tāṁ sarva|dharma|jñāṁ paribhūya yaśasvinīm
paryānayet sabhā|madhye vinā dur|dyūta|devinam?
strī|dharminī var’|ārohā śoṇitena paripltā,

8I.15 eka|vastr” ātha Pāñcālī Pāṇḍavān abhyavaikṣata.
hṛta|svān, hṛta|rājyāṁś ca, hṛta|vastrān, hṛta|śriyaḥ,
vihīnān sarva|kāmebhyo, dāsa|bhāvam upāgatān,
dharma|pāśa|parikṣiptān, a|śaktān iva vikrame.
kruddhāṁ c’ ān|arhatīm Kṛṣṇāṁ duḥkhitāṁ Kuru|saṁsadi

Dhrita-rashtra replied, “Shouldn’t those worry who arouse the enmity of the Pándavas, mighty warriors wild in battle and supported by vast armies?”

SÁNJAYA said:

“This is your great act, O king, this violent feud soon 81.5
to be upon us, which will bring about the destruction of
the world and its people! Despite the warnings of Bhishma,
Drona and Vídura, your senseless, shameless son Duryódha-
na sent a bard’s son with instructions to bring Dráupadi,
the Pándavas’ dear and virtuous wife, to the hall.

When the gods wish to humiliate a man, they first re-
move his reason, so that he sees things wrongly. Destruction
imminent, his clouded mind will see the wrong course as 81.10
the right one and refuse all reason. Evil appears good and
good appears evil, and the victim is attracted by the destruc-
tion looming over him. Time raises no club to strike a man’s
head; Time’s power lies precisely in this ability to distort.

Your sons created this frightful—ghastly—hair-raising
situation when they abused the beautiful and fine-hipped
Pancháli. A noble princess not born of a human womb; vir-
tuously faithful to her woman’s duties, glorious indeed— 81.15
who else but that wretched gambler would drag her in her
single blood-stained garment before her Pándava lords—
who had been reduced to slavery after losing their posses-
sions, kingdom, clothes, glory and all the pleasures of life?
They seemed ensnared by the constraints of dharma, inca-
pable of valor. Duryódhana and Karna cruelly taunted the
poor queen, who remained angry and defiant at treatment
little deserved. How can this bode well, my lord?”

Duryodhanaś ca, Karṇaś ca kaṭukāny abhyabhāṣatām.
iti sarvam idaṃ, rājan, n' ākulam pratibhāti me!»

DHRTARĀṢṬRA uvāca:

«tasyāḥ kṛpaṇa|cakṣurbhyām pradahyet' āpi medinī|
api śeṣaṃ bhaved adya putrāṇām mama, Saṃjaya?
Bhāratānām striyaḥ sarvā Gāndhārī saha saṃgatāḥ,
81.20 prākrośan bhairavaṃ tatra dṛṣṭvā Kṛṣṇām sabhā|gatām,
dharmiṣṭhām dharma|patnīm ca rūpa|yauvana|śālinīm.
prajābhiḥ saha saṃgamyā tv anuśocanti nityaśaḥ.
agni|hotrāṇi sāy'|āhne na c' āhūyanta sarvaśaḥ,
brāhmaṇāḥ kupitās c' āsan Draupadyāḥ parikarṣaṇe.
āsīn niṣṭānako ghero, nirghātaś ca mahān abhūt.
diva ulkāś c' āpatanta, Rāhuś c' ārkam upāgrasat,
a|parvaṇi mahā|ghoraṃ, prajānām janayan bhayam.
tath' āiva ratha|śālāsu prādur āsidd hut'|āśanaḥ,
dhvajās ca vyavaśīryanta Bharatānām abhūtaye.

81.25 Duryodhanasy' āgni|hotre prākrośan bhairavaṃ śivāḥ;
tās tadā pratyabhāṣanta rāsabhāḥ sarvato diśaḥ.
prātiṣṭhata tato Bhīṣmo Droṇena saha, Saṃjaya,
Kṛpaś ca, Somadattaś ca, Bāhlikaś ca mahā|manāḥ.

tato 'ham abruvaṃ tatra Vidureṇa pracoditaḥ
varam dadāni Kṛṣṇāyai—kāṅkṣitaṃ yad yad icchati.
avṛṇot tatra Pāñcālī Pāṇḍavānām a|dāsatām;
sa|rathān, sa|dhanuṣkāṃś c' āpy anujñāśiṣam apy aham.
ath' ābravīn mahā|prājño Viduraḥ sarva|dharma|vit:
«eta|antās tu Bharatā, yad vaḥ Kṛṣṇā sabhām gatā;
81.30 y' āiṣā Pāñcāla|rājasya sutā, sā śrīr an|uttamā,
Pāñcālī Pāṇḍavān etān daiva|sṛṣṭi'» ōpasarpati.

tasyāḥ Pārthāḥ parikleśaṃ na kṣaṃsyante 'tyamarṣaṇāḥ,

DHRITA-RASHTRA said:

“The earth herself could have burned in the fire of her wretched eyes! Will none of my sons survive, Sánjaya? The Bhárata women who had gathered with Gandhári wailed uncontrollably at the sight of that splendid queen, the young and righteous Dráupadi, brought before the hall. Even now they are weeping, along with my subjects! No *agni-hotra** ceremonies were performed that evening, for the brahmins were furious at what Dráupadi had suffered. There was a terrible hurricane of the greatest violence. Meteors flew through the sky. Rahu swallowed the sun out of season, terrifying my people. Fire burst out in the chariot barns and flagstaffs crumbled, ominous signs for the Bháratas. At Duryódhana’s *agni-hotra* ritual, jackals gave voice to blood-curdling cries, and donkeys brayed back. That was when Bhishma, Drona, Kripa, Soma-datta and high-minded Báhlíka took their leave. 81.20 81.25

As Vídura urged, I offered Dráupadi a boon—whatever she might desire. Pancháli asked that the Pándavas be released from slavery, and so I allowed them to go with their chariots and bows. However, the illustrious Vídura went on to say, ‘This spells your end, Bháratas: that Dráupadi, the radiantly beautiful daughter of the King of Panchála, was so publicly brought to your hall—a princess ordained by the gods to be the Pándavas’ wife. 81.30

The Parthas will not forgive the pain she suffered, nor will the magnificent bowmen of the Vrishnis, nor the mighty

Vṛṣṇayo vā mah”|êṣv|āsāḥ, Pāñcālā vā mahā|rathāḥ,
tena saty’|ābhisamdhena Vāsudevena rakṣitāḥ.
āgamiṣyati Bībhatsuḥ Pāñcālair parivāritāḥ,
teṣāṃ madhye mah”|êṣv|āso Bhīmaseno mahā|balāḥ
āgamiṣyati dhunvāno gadāṃ, daṇḍam iv’ āntakaḥ.
tato Gāṇḍīva|nirghoṣaṃ śrutvā Pārthasya dhīmataḥ,
gadā|vegaṃ ca Bhīmasya n’ ālaṃ soḍhuṃ nar’|ādhipāḥ.
81.35 tatra me rocate nityaṃ Pārthaiḥ sāma, na vighrahaḥ
Kurubhyo hi sadā manye Pāṇḍavān balavattarān.
tathā hi balavān rājā Jarāsaṃdho mahā|dyutiḥ
bāhu|praharaṇen’ āiva Bhīmena nihato yudhi.
tasya te śama ev’ āstu Pāṇḍavair, Bharata’|rṣabha!
ubhayoḥ pakṣayor yuktaṃ kriyatām aviśaṅkayāḥ
evam, Gāvalgaṇe, kṣattā dharm’|ārtha|sahitaṃ vacaḥ
uktavān; na grhītaṃ vai mayā putra|hit’|āiṣiṇā.»

Panchála warriors. They are all protected by Vasudéva, who never utters an untruthful word. Árvjuna the Terrible will return surrounded by the Panchálas; mighty Bhima-sena, the great archer, will be among them, brandishing his club as Death wields his staff. When they hear the faint whirr of the Parthá's Gandíva bow and the thunder of Bhima's club, those kings among men will freeze with fear. I have never 81.35 wanted war with the Pándavas: I have always considered them stronger than the Kurus. King Jara-sandha, powerful and illustrious as he was, was vanquished by Bhima with his bare arms alone! Make peace with the Pándavas, O bull among Bháratas! Find an agreement satisfactory to both parties without delay!

Thus, Sánjaya, did Vídura counsel me, advice agreeable to both dharma and worldly profit. Yet I did not heed him, because I desired to please my son."

NOTES

Bold references are to the English text; **bold italic** references are to the Sanskrit text. An asterisk (*) in the body of the text marks the word or passage being annotated.

Incipit **Naráyana** is the son of **Nara**, the original man, and is often coupled with him. These two names are frequently applied to Krishna and **Árjuna**, respectively, which is the case here. **Sarásvati** is the goddess of speech and learning. The “**Victory**” refers to the future battle of Kuru-kshetra and the triumph of the Pándavas.

I.1 **Partha**: «a son of Pritha»: **Árjuna**, Yudhi-shthira and Bhima. Here it refers to **Árjuna**.

I.3 **Árjuna** is being ironic, for Maya has not done anything. Maya owes his life to **Árjuna**, who has just rescued him from the Khándava forest fire, which closes the preceding *Ádi/parvan*.

I.4 *Puruṣa*’*rṣabha*, «bull among men» is a common epithet expressed in the Sanskrit vocative case. Such epithets have been enclosed in commas throughout the Sanskrit text as a way of guiding the reader. Many of them, however, have been omitted from the English translation.

I.5 Maya is comparing himself to Vishva-karman, the celestial architect of the universe and the personification of creative power.

I.II *dhiṣṭhitāḥ* emended to *vismitāḥ*.

I.10 **The Dharma King**: Yudhi-shthira. *Dharma* means “righteousness, virtue, right behavior in the right context.” The reader is referred to the introduction for a fuller explanation of this complex and most central of concepts, and also to any good English dictionary, where the word may now be found.

I.12 **Of god, ásurā** and man: of Krishna, Maya and **Árjuna**.

2.7 **Dhaumya**: the family priest of the Pándavas.

NOTES

- 2.14 **Gáruda:** a mythical bird or vulture, half man, half bird, on which Vishnu rides.
- 2.22 **Half a league:** the word “league” is used here to translate the Sanskrit *yojana*, a measure of distance roughly equal to nine miles.
- 3.6 KINJAWADEKAR’s *bhāvayāmy evaṃ* emended to *Yauvanāśvena*.
- 3.7 **The Gandīva bow:** Ārjuna’s famous weapon, said to have been given by Soma to Váruna, by Váruna to Agni, and by Agni to Ārjuna.
- 3.11 The river is often now referred to as Bhagírathi as a result.
- 3.27 *brāhmaṇo* emended to *Brahmaṇo*.
- 3.23 **White as Soma:** the juice of the *Soma* plant (the milky climbing plant *Asclepias acida* or *Sarcostema viminalis*) extracted and fermented, forming a beverage offered in libations to the deities, and drunk by brahmins.
- 3.27 **The Sudhárman Hall:** the hall of Indra. Krishna commanded Indra to resign his hall to Ugra-sena for the Dashárhas (a tribe of Yádavas). After the death of Krishna, it returned to Indra’s heaven.
- 3.35 **The chakra bird:** the ruddy goose.
- 4.6 *niveśya ca* emended to *nyaveśayat*.
- 4.3 The medicinal plant *Cocculus cordifolius*.
- 4.22 *kṛt’āstrāṃ* emended to *kṛt’āstrān*.
- 4.20 **Kṣatriya:** the caste of warriors and rulers, the royalty. Though they held power, they were still subservient to the wishes of the brahmins, the priests and upholders of religion, the highest of the four principal castes in ancient Indian society.
- 4.40 *su/ghratāḥ* emended to *su/vratāḥ*.
- 5.3 **The Six Branches of the Veda:** Phonetics, Meter, Grammar, Etymology, Astronomy and Ceremony.

- 5.3 **Unity, conjunction, diversity and inherence:** these have been understood as theological categories. For example, unity = *brahman*; conjunction = Shiva and Shakti; diversity = the created world; inherence = the *antaryāmin*.
- 5.17 *Kac cid* . . . This section, known as the *kac/cid/adhyāya* (question chapter), is almost certainly a later insertion. A substantial portion of it also occurs in the ‘Ramáyana.’
- 5.23 KINJAWADEKAR’S *vyasasaninaḥ* (misprint?) corrected to *vyasaninaḥ*.
- 5.21 **The Seven Means:** sowing dissension, punishment, conciliation, gifts, incantations, medicine and magic. **The Six Royal Virtues:** cleverness of speech, readiness in providing means, intelligence in dealing with the enemy, memory and knowledge of morals and politics.
- 5.106 KINJAWADEKAR’S *janaiḥ* emended to *dbanaiḥ*.
- 5.122 **Brahma’s staff:** a mythical weapon.
- 6.16 Brahma.
- 9.17 **The noose of dharma:** Váruna lassoes evildoers.
- 9.25 **The Quarters:** the four points of the compass.
- 10.38 **The blessed Bhava:** Shiva.
- 11.2 **Lord Aditya:** the god of the sun.
- 11.54 *Ūrdhva/retasām*: «whose semen is kept above»: a common Sanskrit idiom for celibacy.
- 13.9 **Ajāta-shatru:** literally, “he whose enemy is unborn.”
- † Corrupt verse.
- 13.23 In the Vedic Royal Consecration Sacrifice, the ceremony itself begins with a prayer for consent—an offering to the Goddess of Consent, Ānumati.
- 14.9 **Middle Country:** described by Manu as “the tract situated between the Himalayas and the Vindhya ranges to the east of Vināsana and to the west of Prayāga” (modern-day Allahabad).

NOTES

- 16.12 **Fate:** Sanskrit *daiva*, “what comes from the gods.”
- 17.39 **A rākshasi:** a female *rākshasa*, a demoness.
- 18.2 **The Self-Created One:** Brahma.
- 18.8 **Mount Meru:** a fabulous mountain in the center of the cosmos, on which Indra’s heaven is situated.
- 19.15 **Tri-pura:** a mythical aerial city, burned in a war with the gods.
- 20.17 KINJAWADEKAR’s *jalām* emended to *balām*. There is a pun here, for the word *dhīvara* may mean both ‘a very wise man’ and a ‘fisherman.’
- 20.22 **snātaka brahmin:** a young brahmin who, after finishing his studies under a religious teacher and performing the necessary ceremonial lustrations, returns home to begin life as a householder.
- 20.29 **Kusha grass:** sacred grass used in certain religious ceremonies (*Poa cynosuroides*).
- 21.4 **lodhra trees:** *Symplocos racemosa*.
- 21.32 **Janam-ējaya:** the great-grandson of Ārjuna, to whom the ‘Ma-ha-bhārata’ is recited by Vaishampāyana.
- 21.43 **Whose hands bear the mark of the bowstring:** i.e., whose hands betray their true kshatriya identity.
- 23.11 KINJAWADEKAR’s *abhivandanam* emended to *abbibandhanam*.
- 23.25 **The battle of Indra and Vritra:** in the Vedas, Vritra is the malevolent demon of darkness and drought, with whom Indra is constantly at war, and whom he is constantly overpowering, releasing the rains.
- 23.29 **The first day of Kārttika:** the name of a month corresponding to part of October and November.
- 24.37 KINJAWADEKAR’s *pravṛtasya* emended to *pravṛttasya*.
- 26.14 **He is Dharma’s son:** Yudhi-shthira, the Dharma King, is the son of the god Dharma, the personification of the concept.
- 28.14 KINJAWADEKAR’s *dharmarājās ca* emended to *dharmarājasya*.

- 30.6 **King of Kashi:** Kashi is the ancient name for the city of Varanasi.
- 31.6 KINJAWADEKAR's *nara/rāṣṭraṃ* emended to *Nava/rāṣṭraṃ*.
- 31.39 KINJAWADEKAR's *garjayanti* emended to *varjayanti*.
- 31.41 *Kṛṣṇa/vartman:* «whose way is black»: fire, or the god of fire.
- 32.2 KINJAWADEKAR's *nirmāya* emended to *niryāya*.
- 32.9 **Serf:** used here to translate the Sanskrit *śūdra*, the lowest of the four principal castes of ancient Indian society.
- 33.34 **The brahmán** priest (here marked with special accentuation to differentiate the word from the abstract principle *brahman*) was the most important of the four principal priests at a sacrifice; he was the most learned of them and was required to know the three Vedas and correct mistakes in the ceremony. The *adhvāryu* priest had various duties, including building the altar and preparing the sacrificial vessels. As for the *hotri* priest, his task was to invoke the gods and recite the *Rig-veda*.
- 33.53 **Hástina-pura:** “Elephant City.”
- 34.9 KINJAWADEKAR's *Yakṣasenah* emended to *Yajñasenah*.
- 36.3 KINJAWADEKAR's *deva'/rṣayas tathā* emended to *deva'/rṣayo ya-thā*.
- 36.16 KINJAWADEKAR's *āditya* emended to *ādiśya*
- 37.20 KINJAWADEKAR's *dharma/pravṛtasya* emended to *dharma/pravṛttasya*.
- 39.3 “I shall put my foot upon the head:” a great insult and an expression of contempt.
- 41.2 “You live like a eunuch!”: Shishu-pala is alluding to Bhishma's vow of celibacy.
- 41.9 **Mount Go-várdhana:** a mountain in Vrindávana, which Kri-shna induced the cowherds to worship instead of Indra. Indra, enraged, sent a deluge to wash away the mountain, but Krishna held it up on the tip of his finger for seven days, sheltering the people of Vrindávana and forcing the baffled god to retire.

- 41.18 KINJAWADEKAR's *śārīta* emended to *śāsti*.
- 42.13 **Maha-sena**: Shiva.
- 43.17 **Damódara**: a name given to Krishna because his foster mother tried to tie him up with a rope (*dāma*) around his belly (*udara*).
- 44.9 **The thousand-eyed deity**: Indra. The god tried to seduce Ahalya, the wife of the sage Gáutama, and the furious sage's curse impressed upon him a thousand marks resembling the female organ, afterward changed into eyes.
- 45.65 **Parjanya**: the god of rain.
- 47.23 **Uncle**: Shákuni is the brother of Queen Gandhári, wife of Dhrita-rashtra, and thus Duryódhana's uncle.
- 47.26 KINJAWADEKAR's *te* emended to *taṁ*.
- 48.11 **The charioteer's son Radhéya**: Karna.
- 49.13 KINJAWADEKAR's *parajān* emended to *parajāṭ*.
- 49.26 KINJAWADEKAR's *vāruṇaṁ kalas'ôdadhiḥ* emended to *vāruṇīm Kalasôdaraḥ*.
- 49.26 **Kalashódara**: "Potbelly," the name of a *daitya*.
- 49.30 This passage concerns bringing water for the Royal Consecration from all of the four cardinal points: the vessel carried in a rope cradle (*śaikya*), which Krishna uses to consecrate Yudhishtira, is the instrument for carrying this water.
- 49.52 **The gates of Kali**: the name of the last and worst of the four *yugas* (aeons), the present age, the age of vice. There is possibly a pun here, for *kali* also refers to the side of the die marked with one dot, the losing die.
- 50.35 Duryódhana would hear an insult in this, an allusion to the blindness of Dhrita-rashtra.
- 51.4 **Pilu, shami and ínguda trees**: *Careya arborea* or *Salvadora persica* (*pilu*), *Prosopis spicigera* (*shami*) and *Terminalia catappa* (*ínguda*).

- 52.35 KINJAWADEKAR'S *muktā/saṃghāṃs* emended to *muktāḥ śaṃghāṃs*.
- 53.1 **The Aryans:** the term used by the early Indians to refer to themselves—those who brought Vedic culture into the sub-continent.
- 53.12 **The Seven Seers:** Maríchi, Atri, Ángiras, Púlaha, Kratu, Pulástya and Vasíshttha (according to the 'Maha-bhárata'). Seven ancient rishis, often referred to as the Praja-patis, represented in the sky by the seven stars of the Great Bear.
- 54.6 *sva/dharma:* one's own duty, one's role in life.
- 55.13 **Námuchi's head:** Námuchi, a demon, overpowered Indra when the god was fighting the *ásuras* and held him captive, but offered to let him go on the promise that Indra would not kill him by day or by night. Indra gave the promise and was released, but cut off Námuchi's head at twilight, between day and night, with the foam of water.
- 56.9 KINJAWADEKAR'S *klinna/vaṭavat* emended to *klinna/kaṭavat*.
- 56.18 "One krosha long by one krosha wide:" a *krosha* is a measure of distance (originally the range of a voice in shouting) commonly accepted as the equivalent of a quarter of a *yójana*, and thus about 2.25 miles.
- 58.6 KINJAWADEKAR'S *vinītaḥ* emended to *vinītaiḥ*.
- 58.28 **Róhini:** daughter of Daksha and fourth of the lunar asterisms, the favorite wife of the moon.
- 62.12 **Jambha:** a demon who fought against the gods and was slain by Indra.
- 64.4 KINJAWADEKAR'S *saṃprayogāt* emended to *saṃpramohāt*.
- 64.8 KINJAWADEKAR'S *bhavāmi* emended to *vahāmi*.
- 65.10 **nishkas:** golden ornaments for the neck or breast.
- 65.38 KINJAWADEKAR'S *tāmr'āsyā* emended to *tāmr'/ākṣī*.
- 67.14 KINJAWADEKAR'S *saṃśayaḥ* emended to *saṃkṣayaḥ*.

- 67.19 **Despite her season:** Dráupadi is menstruating, and is thus impure. Normally during this period of three days she is kept away from the family, communal meals and any duty demanding ritual purity. That she is dragged by Duhshásana before a hall of men (in which there are no other women) is thus all the more shocking.
- 67.30 Dráupadi's **hair:** the fact that her hair had been sprinkled with sacred water at the Royal Consecration Sacrifice only days earlier makes Duhshásana's abuse even more sacrilegious.
- 67.48 If Yudhi-shthira no longer possessed Dráupadi when he staked her, then he would have acted against *dharma*. Bhishma is convinced, however, that Yudhi-shthira could not have committed such a fault.
- 68.41 **The gopis:** the cowherd damsels and wives with whom Krishna sported in his youth.
- 68.61 KINJAWADEKAR's *āryaḥ* emended to *ārtah*.
- 68.77 **Adhárma:** the opposite of *dharma*—unrighteousness, wickedness.
- 69.2 KINJAWADEKAR's *Kurūṇām* emended to *guruṇām*.
- 69.4 *svayaṃ/vara:* a royal marriage ceremony in which the bride chooses her own husband, consisting of a preliminary test to select a candidate, and then the ritual itself.
- 76.5 "Rama was tempted by a golden deer:" this refers to a famous incident in the 'Ramáyana' in which Rama is drawn by Marícha, disguised as a golden deer, into leaving his abode, enabling Sita to be captured by Rávana.
- 77.6 The events of the Pándavas' twelve years of exile in the forest are related in 'The Forest' (*Vana/parvan.*)
- 77.9 KINJAWADEKAR's *yadi vedṛśānām* emended to *yad iv' ēdṛśānām*.
- 77.9 KINJAWADEKAR's *yadvad* emended to *tadvad*.
- 77.25 KINJAWADEKAR's *evaṃ* emended to *etat*.

- 77.32 KINJAWADEKAR's *draṣṭāraṃ pravaktāraṃ* emended to *vaktāraṃ prasraṣṭāraṃ*.
- 77.46 The Pándavas' **vows** are borne out on the battlefield of Kuru-kshetra years later.
- 80.21 KINJAWADEKAR's *bahu* emended to *bandhu*.
- 80.22 **Nírriti**: death personified as a goddess.
- 80.30 KINJAWADEKAR's *pratyāharanti* emended to *pravayāharanti*.
- 80.29 **Rahu**: a demon who seizes the sun and moon and swallows them, thus obscuring their rays and causing eclipses.
- 80.41 “**Leading the life of brahma-charins**”: a *brahma-charin* is a young brahmin who is a student of the Veda, living a life of chastity before marriage (at which point he becomes a *griha-stha*, a householder).
- 80.46 KINJAWADEKAR's *yuvā* emended to *yathā*.
- 81.2 **Sánjaya**: Dhrita-rashtra's charioteer, and a minister in his court.
- 81.21 **agni-hotra**: an oblation to Agni, the god of fire, composed chiefly of milk, oil and sour gruel.

PROPER NAMES AND EPITHETS

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- ÁCHYUTA “unfallen,” “imperishable;” Krishna
ADHÓKSHAJA Krishna
ÁDITI the goddess of infinite space; mother of the gods
ADÍTYAS sons of Áditi; eternal, celestial sun gods
AGÁSTYA a *rishi*, the reputed author of several hymns of the *Rig-veda*
AGNI fire; the god of fire
AJAMÍDHA an ancestral name of the Kurus
AJÁTA-SHATRU “whose enemy is unborn;” Yudhi-shthira
AKRÚRA a Yádava and uncle of Krishna
ÁLAKA the capital of Kubéra and abode of the *gandhárvas* on Mount Meru
ÁPSARAS celestial nymphs; companions of the *gandhárvas*
ÁRJUNA third of the five Pándava brothers, legitimate son of Pandu and Kunti (though his real father is Indra, king of the gods). Also known as Bibhátsu, Dhanan-jaya, Pándava, Partha, Phálguna, Savya-sachin
ASHVATTHÁMAN son of Drona and Kripá; ally of the Káuravas
ASHVINS “Horsemen;” two Vedic deities, twin sons of the sun or the sky, known for their youthfulness and good looks
ASHVINÉYA “son of Ashvins;” Nákula or Saha-deva
ÁSURA a demon or evil spirit, as opposed to a *deva*, a god
BÁHLIKA son of Prátipa; father of Soma-datta
BALI an *ásura* king who, having humbled Indra, was then outwitted by Vishnu into giving his kingdom to the brahmins
BHAGA-DATTA King of Prag-jyótisha
BHAGI-RATHA descendant of Ságara; a sage, famous for his harsh austerities
BHAGÍRATHI the Ganges
BHARATA prototypical ruler of northern India; ancestor of most of the characters of the *Maha-bhárata*

MAHA·BHÁRATA II — THE GREAT HALL

BHÁRATA a descendant of Bhárata

BHIMA second of the five Pándava brothers, legitimate son of Pandu and Kunti (though his real father is Vayu, god of the wind). Also known as Bhima-sena, Vrikódara, Partha

BHIMA·SENA Bhima

BHISHMA son of Shántanu and Ganga; a figure of immense stature and authority, known for his self-denial and integrity

BHOJA the name of a tribe living in the Vindhya mountains

BIBHÁTSU Árjuna

BRAHMA the creator god. Also known as the Self-Existent One, the Grandfather

BRAHMAN the Absolute, the ultimate reality

BRIHAD·RATHA the tenth and last king of the Maurya dynasty, founded by Chandra-gupta; father of Jara-sandha

BRIHAS·PATI the priest of preceptor of the gods

CHEDI name of a small kingdom and its people, among whose kings were Dama-ghosha and Shishu-pala

DAITÉYA son or descendant of Diti, mother of the *daityas*

DAITYAS a class of demons or anti-gods

DALBHYA an ancient seer

DAMA·GHOSHA King of the Chedis and father of Shishu-pala

DÁNAVAS a class of demons often identified with the *daityas* or *ásuras*

DASHÁRHA a title of Krishna; a tribe of Yádavas

DÉVAKI mother of Krishna

DHANAN·JAYA Árjuna

DHANA·PATI “Lord of Wealth;” Kubéra

DHARMA a personification of the concept *dharma*; a god, and father of Yudhi-shthira

DHARMA KING Yudhi-shthira

DHARTARÁSHTRAS the sons of Dhrita-rashtra and their followers, the

PROPER NAMES AND EPITHETS

Káuravas

DHAUMYA family priest of the Pándavas

DHRITA-RASHTRA the blind Kuru king; father of the hundred Káuravas, including Duryódhana

DHRISHTA-DYUMNA brother of Dráupadi; commander-in-chief of the Pándava armies in the great war of the *Maha-bhárata*

DÍMBHAKA “an idiot;” one of two great warriors fighting for Jara-sandha, brother of Hansa

DITI wife of Káshyapa and a Vedic goddess associated with Áditi, an antithesis or complement to her

DRÁUPADI wife of the five Pándava brothers; Drúpada’s daughter. Also known as Pancháli

DRONA brahmin warrior; teacher of the Káuravas and Pándavas; father of Ashvattháman

DRÚPADA King of the Panchálas; father of Dráupadi

DUHSHÁSANA one of Dhrita-rashtra’s hundred sons; he drags Dráupadi into the assembly hall by her hair

DURYÓDHANA eldest son of Dhrita-rashtra

DVÁRAKA “the city of gates;” Krishna’s capital in Gujarat

DVI-VIDA one of Sugriva’s counselors, and a general in the monkey-army

DYUMAT-SENA King of the Shalvas; husband of Shaibya, father of Sát-yavat

GANDHA-MÁDANA a mountain in the Himalayas

GANDHÁRI wife of Dhrita-rashtra and mother of Duryódhana

GANDHÁRI son of Gandhári; Duryódhana

GANDHÁRVAS celestial beings; companions of the *ápsarases*

GANDÍVA Árjuna’s divine bow

GÁRUDA a bird deity; Vishnu / Krishna’s “vehicle,” or mount; son of Vínata

GÁUTAMA an ancient seer

GAVÁLGANI Sánjaya

GIRI·VRAJA a royal city in Mágadha, Jara-sandha's capital

GOVÍNDA Krishna

GÚHYAKA a celestial being associated with Kubéra

HANSA one of two great warriors fighting for Jara-sandha, brother of Dímbhaka

HĀNUMAT popularly known as Hānuman; one of Sugriva's counselors, and a general in the monkey-army; son of Vayu (the Wind)

HARI Vishnu, but commonly applied to other gods

HARISH·CHANDRA twenty-eighth king of the Solar race, known for his piety and justice; ascended to Indra's heaven after performing the *raja-suya*

HÁSTINA·PURA the capital city of the Káuravas, for which the great war of the *Maha-bhárata* is fought

HRI the personification of modesty and bashfulness, daughter of Daksha

HRISHI·KESHA Krishna

INDRA king of the gods; father of Árjuna; also known as Shakra, Vāsava

INDRA·PRASTHA the capital city of the Pándavas, very close to modern-day Delhi

JAMADÁGNYA brahmin with warrior tendencies

JAMBHA a demon warrior

JANAM·ÉJAYA a king; direct descendant of the Pándavas; the *Maha-bhárata* is recited to him by Vaishampáyana

JANÁRDANA "destroyer of peoples;" Krishna

JARA a female man-eating demon

JARA·SANDHA son of Brihad-ratha; King of Mágadha, hostile to Krishna

KAILÁSA a mountain in the Himalayas, abode of Kubéra

KALAKÉYAS sons of Káshyapa by his wife Kálaka; *ásuras* known for their ferocity

PROPER NAMES AND EPITHETS

KAMBÓJA a tribe of northwest India, famous for their horses

KARNA ally of Duryódhana; the Pándavas' older half brother; son of Kunti and the Sun; foster son of Ádhiratha and Radha. Also known as Radhéya

KARTTIKÉYA the god of war; a son of Shiva

KÁSHYAPA an ancient Vedic sage; son of Maríchi, sometimes referred to as Praja-pati

KAUNTÉYA "son of Kunti;" Yudhi-shthira, Bhima-sena or Árjuna

KÁURAVA descendant of Kuru; a patronymic especially applied to the sons of Dhrita-rashtra and their followers, though it is used also for the Pándavas on occasion (see Kuru)

KAURÁVYA another derivative of the name Kuru; a descendant of Kuru

KÉSHAVA Krishna

KHÁNDAVA a forest burned to ashes by Agni with the help of Krishna and Árjuna. Maya is rescued from the flames

KÍNARA "quasi-man;" similar to *yaksha*, but resembling a man. Also known as *Kímpurushas*

KÍMPURUSHA a *Kínnara*

KIRÁTAS foresters and mountaineers living in the mountains to the east of the Gangetic plains

KÓSALA the country of which Ayódhya is the capital

KRATHA a commander in Sugríva's monkey-army

KRIPA son of the sage Sharádvat; ally of the Káuravas

KRISHNA son of Vasudéva and Dévaki. Also identified as Vishnu / Naráyana, the supreme god. Known variously as Áchyuta, Govínda, Hrishi-kesha, Janárdana, Késhava, Shauri and Vasudéva

KRISHNA DVAIPÁYANA son of Sátyavati and the seer Paráshara; father of Dhrita-rashtra, Pandu and Vídura. Also known as Vyasa

KSHATTRI Vídura

KUBÉRA god of riches

KUNTI wife of Pandu; mother of the three eldest Pándava brothers, and,

- by the Sun, of Karna. Also known as Pritha
- KURU ancestor of the Bháratas. Both Dhrita-rashtra and Pandu are Kurus, descendants of Kuru, but the name often refers only to Dhrita-rashtra's sons and followers
- LÁKSHMANA younger half brother of Rama; elder twin brother of Shatrúghna; son of Dasha-ratha and Sumítra
- MADRAS people of the North; ruled over by Ashva-pati
- MADRÉYA "son of Madri;" Nácula and Saha-deva
- MADRI Pandu's second wife; mother of the Pándava twins Nácula and Saha-deva
- MÁGADHA a kingdom to the east of the Gangetic plains and south of modern-day Bihar
- MAHA·DEVA Shiva
- MAHA·SENA a name of Karttikéya, the god of war
- MAINDA one of Sugriva's counselors, and a general in the monkey-army
- MÁLAVAS descendants of Málavi
- MANU first man, and progenitor of the human race; archetypal sage
- MARÍCHI chief of the Maruts and a great *rishi*; father of Káshyapa
- MARKANDÉYA ancient brahmin sage, son of Mrikánda
- MARUTS storm gods, friends and allies of Indra
- MÁTHURA an ancient and celebrated city on the right bank of the Yámuna, birthplace of Krishna
- MAYA a *daitya* who was the architect of the *ásuras*, as Vishva-karman was the architect of the gods
- MERU a sacred mountain at the center of the cosmos
- MÍTHILA capital city of Vidéha; ruled by Jánaka
- NÁKULA one of the Pándava twins, brother of Saha-deva; son of Madri and the Ashvins
- NALA King of Nishádha and wife of Damayánti
- NALA·KÚBARA son of Kubéra

PROPER NAMES AND EPITHETS

- NÁNDANA Indra's pleasure grove, lying to the north of Mount Meru
- NARA "man;" the original eternal man
- NÁRADA an ancient divine sage
- NÁRAKA King of Prag-jyótisha; an *ásura*, implacable enemy of the gods
- NARÁYANA Vishnu or Krishna
- NÍRRITI goddess of death, evil and dissolution; mother of demons
- NISHÁDAS a mountain tribe dwelling in the Vindhya mountains
- NÍSHADHAS name of a people
- PANCHÁLA name of a country and people, allies of the Pándavas, close to Hástina-pura
- PANCHÁLI Dráupadi, princess of Panchála
- PÁNDAVA "son of Pandu;" Yudhi-shthira, Bhima, Árjuna, Nákula, Sa-ha-deva; their followers and relatives
- PANDU son of Krishna Dvaipáyana; brother of Dhrita-rashtra and Ví-dura; husband of Kunti and Madri; legal father of the Pándavas. Due to a curse, he was unable to touch women for fear of dying immediately, so the Pándava brothers were born of unions between various gods and Pandu's two wives.
- PANDYAS name of a people in the South
- PARÁSHARA father of Krishna Dvaipáyana by an amour with Sátyavati
- PARTHA "son of Pritha;" Yudhi-shthira, Bhima and Árjuna
- PAULÁSTYA descendant of Pulástya
- PHÁLGUNA Árjuna
- PISHÁCHA a fiend or flesh-eating demon, classified in the Vedas as being even more low and vile than the *rákshasas*
- PITA-MAHA a paternal grandfather; the name of Brahma as the great father of all
- PITRIS the fathers, deceased ancestors
- PRAG-JYÓTISHA a city situated in the East, in *Kama-rupa*, on the borders of Assam

PRAHLÁDA a *daitya* who once tried to claim Indra's throne

PRAJA-PATI "Lord of Creatures;" the creator, progenitor; applied commonly to ten sages from whom mankind has descended, viz. Maríchi, Attri, Ángiras, Pulástya, Púlaha, Kratu, Vasíshtha, Prachétas, Bhrigu and Nárada

PRITHA Kunti

PULÁSTYA an ancient sage and son of Brahma; father of Kubéra

PURU the sixth king of the Lunar Dynasty, youngest son of Yayáti and Sharmíshtha

RADHA foster mother of Karna

RADHÉYA "son of Radha;" Karna

RAJA-SUYA "the Royal Consecration Sacrifice;" a great ceremony performed at the installation of a king, religious in nature but political in its implication of supreme sovereignty

RÁKSHASAS goblins, demons, evil spirits

RAMA son of Dasha-ratha and Kausálya; husband of Sita; half brother of Lákshmana; eventual ruler of Ayódhya

RANTI-DEVA a benevolent king of the Lunar Dynasty, sixth in descent from Bhárata

RÓHINI a lunar asterism

RUDRA Vedic storm god; associations with Shiva

RÚKMINI one of Krishna's favorite wives

SADHYA celestial being; a class of inferior deities

SAHA-DEVA one of the Pándava twins (brother of Nákula); son of Madri and the Ashvins

SÁINDHAVA "coming from the country of Sindh"

SÁNJAYA the charioteer of Dhrita-rashtra and a minister in his court

SARÁSVATI goddess of speech and learning

SÁUBALA "son of Súbala;" Shákuni

SAUTI name of the sage who repeated the *Maha·bhárata* to the sages in

PROPER NAMES AND EPITHETS

the Náimisha forest

SAVYA-SACHIN “who pulls the bow with either hand;” Árjuna

SHACHI wife of Indra

SHAKRA Indra

SHÁKUNI King of Gandhára; brother of Gandhári, Dhrita-rashtra’s wife,
and thus uncle of Duryódhana. Also known as Sáubala

SHÁNTANU father of Bhishma by Ganga

SHAURI Krishna

SHISHU-PALA King of the Chedis; son of Dama-ghosha and cousin of
Krishna, his implacable foe; ally of Shishu-pala

SHIVA one of the greatest Hindu gods. Also known as Sthanu, Uma-pati,
Pashu-pati, Maha-deva, Mahéshvara

SHRI goddess of prosperity

SIDDHAS ascetics who have acquired great powers; equivalent celestial
beings

STHANU Shiva

SÚBALA father of Shákuni

SUBHÁDRA Krishna’s sister; second wife (with Dráupadi) of Árjuna

SUDHÁRMAN name of the assembly hall of Dváraka

SURYA the sun; god of the sun

TÁRAKA wife of Brihas-pati

TARKSHYA Gáruda

UMA consort of Shiva

UMA-PATI “Husband of Uma;” Shiva

VAICHTRAVÍRYA “son of Vicítira-vírya;” Dhrita-rashtra or Pandu (though
here used only of Dhrita-rashtra)

VAIRÁJAS semi-divine beings unconsumable by fire

VAIRÓCHANA a name of the *ásura* king Bali

VAISHAMPÁYANA pupil of Vyasa; recites the *Maha-bhárata* to Janam-éja-
ya

VÁISHRAVANA Kubéra

VAIVÁSVATA descendant of Vivásvat; Yama

VALA a demonic being defeated by Indra

VALAKHÍLYAS sages no bigger than a joint of the thumb, able to fly faster than birds; guards of the chariot of the sun

VAMA·DEVA an ancient seer

VARSHNÉYA a name of Krishna as a descendant of Vrishni

VÁRUNA one of the oldest and most important of the Vedic deities, maker and upholder of heaven and earth; in later times the god of the ocean

VÁSAVA Indra

VASÍSHTHA an ancient Vedic seer

VASU a class of gods, attendants upon Indra

VASUDÉVA Krishna

VAYU god of the wind

VIDÉHA country corresponding roughly to modern-day Bihar, whose capital was Mithila, ruled by Jánaka

VÍDURA son of Krishna Dvaipáyana; uncle of both the Pándavas and the Káuravas

VIKÁRNA a son of Dhrita-rashtra

VÍNATA mother of Gáruda

VINDHYA the mountains that stretch across India, dividing what Manu calls the Madhya-desha, or “Middle Country,” from the South: northern India from the Deccan Peninsula

VIRÁTA King of the Mátsyas

VISHÁKHA a constellation

VISHNU one of the most important gods in the Hindu pantheon; sometimes equated with his avatar, “incarnation,” Krishna

VISHVA·KARMA the name of the celestial architect of the gods

VIVÁSVAT “the brilliant one;” the Sun

PROPER NAMES AND EPITHETS

VRÍKÓDARA “wolf-bellied;” Bhima

VRISHNIS Name of the Yádavas, a people of whom Krishna was the leader

VRITRA Vedic demon of drought and uncongenial weather, constantly overpowered by Indra

YÁDAVA a descendant of Yadu; a celebrated people into which Krishna was born, established in Dváraka in Gujarat

YADU son of King Yayāti of the Lunar Dynasty, and founder of the line of the Yádavas

YAJNASÉNI Dráupadi

YAKSHAS tree spirits, able to assume any shape

YAMA the god of death

YÁVANAS the Greeks

YUDHI-SHTHIRA eldest of the five Pándava brothers; son of the god Dharma and Kunti. Also known as the Dharma King, Partha, Bhárata, Kauntéya

INDEX

Sanskrit words are given in the English alphabetical order, according to the accented CSL pronunciation aid. They are followed by the conventional diacritics in brackets.

Abhira (*Ābhīra*), 237, 351
 Abhisāri (*Abhisāri*), 211
 Áchala (*Acala*), 253
 Áchyuta (*Acyuta*), 197, 199, 215,
 273, 275, 283, 299, 305
 Adhárma (*a-dharma*), 541
 Adhókshaja (*Adhokṣaja*), 187,
 285
 adhvaryu (*adhvaryu*), 247, 538
 Áditi (*Aditi*), 109
 Aditya (*Āditya*), 93, 103, 107, 109,
 536
 advice, 61, 75, 125, 129, 193, 339,
 381, 411, 479, 481, 491, 531
 of the aged, 73
 affection, 35, 37, 39, 41, 59, 73,
 127, 131, 173, 205, 209, 251,
 311, 313, 341, 349, 361, 365,
 367, 397, 403, 407, 513, 525
 Agástya (*Agastya*), 91, 105
 Agni (*Agni*), 85, 535, 543
 Agni-hotra (*Agnihotra*), 77, 275
 Agni-shvatta (*Agniṣvāta*), 109
 Ahálya (*Ahalyā*), 539
 Ahi (*Ahi*), 355
 Áhuka (*Āhuka*), 43, 53, 133, 137
 Aila (*Aila*), 89
 Airāvata (*Airāvata*), 93
 Ajamídha (*Ājamīdha*), 311, 371,
 491
 Ajáta-shatru (*Ajātasatru*), 121, 201,
 355, 357, 379, 405, 427, 479,
 481, 536

Akársha (*Ākarṣa*), 253
 Ákriti (*Ākṛti*), 53, 131, 233
 Akrósha (*Ākroṣa*), 237
 Akrúra (*Akrūra*), 53, 133
 Álaka (*Alakā*), 99
 Alámba (*Alamba*), 49
 Alárka (*Alarka*), 89
 Allahabad, 536
 allegiance, 22
 alliance, 133, 273, 489
 marriage, 363
 altar, 45, 421, 525, 538
 Ámara (*Amara*), 237
 Amarāvati (*Amarāvati*), 41
 Amba (*Ambā*), 289
 Ambarisha (*Ambarīṣa*), 89
 Ámbashtha (*Ambaṣṭha*), 237, 357
 Ámbika (*Ambikā*), 345
 Anádhristi (*Anádhṛṣṭi*), 137
 Ánaka-dundubhi (*Ānakadundu-*
bhi), 243
 Ánala (*Analā*), 229
 Anárta (*Ānarta*), 207
 ancestors, 81, 117, 451
 Ándhaka (*Andhaka*), 163, 265,
 363, 401
 Ándhaka-bhoja (*Āndhakabhoja*),
 137
 Andhra (*Andhra*), 235
 Ándhraka (*Andhraka*), 51, 253
 Anga (*Āṅga*), 51, 89, 173, 299, 357
 Angáraka (*Āṅgāra ka*), 107

INDEX

- Angāvaha (*Āṅāvaha*), 255
 anger, 75, 79, 121, 129, 149, 279,
 283, 291, 293, 303, 435, 439,
 443, 445, 447, 453, 455, 479,
 501, 503, 505, 511, 519, 523
 Āngiras (*Āṅgiras*), 105, 457, 540
 Āngirasa (*Āṅgirasa*), 453
 animal
 sacrificial, 143, 305
 Animandāvya (*Anīmāṇḍavya*),
 49
 Anirūddha (*Aniruddha*), 43, 51,
 53, 255
 Ānjana (*Āñjana*), 509
 Ānumati (*Anumati*), 536
 Anúpa-raja (*Anūparāja*), 51
 Anuvinda (*Anuvinda*), 225, 301
 Apsu-homya (*Apsuhomya*), 49
 Ārbuda (*Arbuda*), 173
 Ārbuka (*Arbuka*), 225
 archery
 science of, 53
 Arha (*Arha*), 355
 Arishta (*Ariṣṭa*), 89
 Arishta-nemi (*Ariṣṭanemi*), 89,
 91
 Ārjuna (*Ārjuna*), 19, 23, 24, 35,
 37, 39, 41, 43, 45, 53, 89, 121,
 127, 141, 145, 147, 167, 169,
 171, 173, 177, 195, 197, 201,
 205, 207, 209, 211, 213, 215,
 245, 247, 291, 319, 321, 325,
 327, 331, 337, 359, 365, 401,
 405, 463, 465, 467, 469, 471,
 479, 481, 487, 505, 517, 519,
 521, 523, 525, 531, 534, 535,
 537
 army, 65, 67, 149, 187, 205, 207,
 209, 211, 213, 215, 217, 221,
 223, 227, 229, 231, 235, 243,
 293, 373, 489
 arrogance, 121, 279, 307
 arrows, 145, 205, 355, 373, 375,
 505, 521, 525
 Arshti-shena (*Ārṣṭiṣeṇa*), 89
 Artha-shastra (*Arthasāstra*), 20
 Arúndhati (*Arundhati*), 109
 Arva-vasu (*Arvāvasu*), 49
 Āryaman (*Aryaman*), 85
 ascetic, 51, 75, 77, 79, 85, 87, 93,
 97, 101, 105, 159, 361, 425
 asceticism, 143, 185
 Asha (*Āśā*), 109
 Ashóka (*Āśoka*), 26, 27
 Ashrávya (*Āśrāvya*), 85
 Āshtaka (*Aṣṭakā*), 91
 Ashva (*Áśva*), 285
 Ashva-medha (*Áśvamedha*), 217
 Áshvatara (*Áśvatara*), 95
 Ashvatthāman (*Áśvatthāman*),
 253, 257, 269, 301, 507
 Ashvin (*Áśvin*), 109
 Ashvinéya (*Áśvineya*), 225
 Ásita (*Asita*), 49, 107, 363, 389,
 509
 Assam, 552
 Asti (*Asti*), 133
 astrologer, 65
 ásurā (*asura*), 35, 37, 45, 51, 167,
 185, 189, 231, 403, 455, 534,
 540
 Átavi (*Ātavī*), 235
 Atréyi (*Atreyī*), 95

Atri (*Atri*), 105, 540
Audúmbara (*Audumbara*), 357
Áushija (*Auśija*), 51
Aushinara (*Auśinara*), 89
Aushinari (*Auśinari*), 173
Aushníka (*Auṣṇika*), 351
Avánti (*Avanti*), 225, 301, 363
awe, 37, 45
Ayódhya (*Ayodhyā*), 219
Babhru (*Babhrū*), 307
Babhru·mali (*Babhrumālī*), 51
Bahli (*Bāhli*), 353
Báhlika (*Bāhlika*), 89, 253, 257,
299, 363, 383, 491, 507, 529
Bahlíka (*Bāhlika*), 211, 357, 403
Bala (*Bala*), 43, 87
Baláhaka (*Balāhaka*), 95
Balaváka (*Balavāka*), 49
Bali (*Bali*), 49, 95, 189
ballad, 15
banner, 145, 185, 195, 197, 205,
231
Bárbara (*Barbara*), 237
bard, 49, 427, 429, 431, 433, 527
Barhádrratha (*Bārhadrratha*), 143
battle, 43, 51, 65, 67, 115, 135, 137,
141, 147, 149, 167, 171, 183,
185, 187, 189, 191, 193, 195,
207, 211, 213, 215, 217, 219,
221, 225, 227, 233, 235, 255,
269, 273, 291, 301, 331, 397,
399, 417, 451, 465, 501, 503,
505, 509, 521, 525, 527, 537
Bhadra (*Bhadra*), 109, 307
Bhadra·kara (*Bhadrakāra*), 133
Bhaga (*Bhaga*), 85, 99
Bhaga·datta (*Bhagadatta*), 101,

131, 207, 253, 301, 351
Bhagi·ratha (*Bhagīratha*), 45, 89,
143, 365
Bhagirathi (*Bhāgīrathī*), 95, 535
Bhalláta (*Bhallāṭa*), 219
Bháluki (*Bhāluki*), 51, 85
Bhandáyani (*Bhāṇḍāyani*), 85
Bhangásuri (*Bhāṅgāsuri*), 89
Bhanu (*Bhānu*), 43
Bharad·vaja (*Bharadvāja*), 105,
445
Bharata (*Bharata*), 15, 29, 87, 143,
401
Bhárata (*Bhārata*), 15, 35, 37, 43,
47, 49, 57, 61, 65, 67, 69,
83, 89, 103, 105, 111, 115, 121,
125, 129, 137, 143, 147, 149,
151, 155, 163, 179, 193, 199,
201, 205, 207, 215, 217, 219,
221, 223, 229, 231, 235, 239,
245, 247, 249, 251, 265, 269,
285, 293, 301, 303, 319, 323,
331, 337, 339, 347, 365, 367,
369, 399, 405, 409, 411, 417,
439, 447, 451, 471, 475, 477,
479, 481, 487, 491, 495, 497,
507, 509, 519, 521, 523, 529,
531
Bharga (*Bharga*), 219
Bharu·kaccha (*Bharu·kaccha*),
351
Bhava (*Bhava*), 103, 536
Bhima (*Bhīma*), 23, 24, 43, 121,
127, 141, 145, 167, 169, 171,
177, 189, 193, 195, 197, 199,
201, 217, 219, 223, 245, 253,

INDEX

- 257, 291, 293, 319, 347, 405,
417, 433, 441, 451, 463, 469,
481, 489, 501, 503, 505, 519,
523, 531
Bhima-janu (*Bhīmajānu*), 89
Bhima-ratha (*Bhīmaratha*), 51
Bhimas (*Bhīma*), 91
Bhima-sena (*Bhīmasena*), 41, 45,
187, 189, 193, 195, 199, 201,
205, 217, 291, 293, 295, 299,
313, 323, 331, 349, 363, 385,
403, 415, 417, 443, 465, 467,
469, 471, 475, 477, 479, 501,
503, 505, 509, 517, 531
Bhishma (*Bhīṣma*), 23, 25, 91, 251,
257, 265, 267, 269, 271, 273,
277, 283, 285, 287, 289, 291,
293, 295, 299, 301, 303, 305,
313, 343, 385, 391, 421, 439,
445, 467, 473, 491, 511, 515,
527, 529, 538, 541
Bhīshmaka (*Bhīṣmaka*), 53, 131,
225, 233, 269, 301
Bhógavat (*Bhogavat*), 219
Bhoja (*Bhoja*), 51, 129, 131, 133,
303, 305, 401
Bhoja-kata (*Bhojakata*), 225, 233
Bhrigu (*Bhṛgu*), 51, 87, 105, 509
Bhuri (*Bhūri*), 253
Bhuri-dyumna (*Bhūridyumna*),
89, 91
Bhuri-shravas (*Bhūriśravas*), 253,
491
Bhuri-tejas (*Bhūritejas*), 229
Bibhīshana (*Bibhīṣana*), 99, 101,
235
Bibliography, 5
Bihar, 551, 555
Bindu (*Bindu*), 43, 45, 347
Bodha (*Bodha*), 133
boon, 95, 151, 227, 297, 299, 309,
473, 475, 529
bow, 39, 43, 99, 145, 179, 195, 205,
299, 311, 331, 363, 373, 475,
489, 525, 529, 531
Brahma (*Brahmā*), 16, 21, 45, 47,
53, 79, 81, 87, 103, 105, 107,
111, 159, 185, 187, 263, 455,
536, 537
Brahma-datta (*Brahmadatta*), 89,
91
Brahma-putra (*Brahmaputra*),
355
brahmin, 25, 26, 37, 39, 49, 59,
73, 77, 83, 111, 115, 117, 123,
155, 175, 177, 179, 185, 189,
191, 197, 227, 231, 245, 247,
249, 251, 257, 259, 263, 275,
277, 287, 291, 293, 301, 309,
313, 315, 337, 339, 343, 351,
361, 365, 371, 379, 385, 387,
389, 411, 413, 445, 455, 475,
509, 529, 535
Dasanīya, 349
half-caste, 337
snātaka, 171, 177, 179, 181, 265,
275, 337, 361, 395
Vata-dhana, 237, 349
Brihad-bala (*Brihadbala*), 219,
253, 301
Brihad-ratha (*Bṛhadratha*), 89,
149, 151, 155, 159, 161, 175,
181, 183, 185, 197, 199

- Brihánta (*Bṛhanta*), 209, 211
 Brihas-pati (*Bṛhaspati*), 57, 87,
 107, 283, 345, 369, 487
 Búdbuda (*Budbudā*), 99
 Buddhism, 26
 Budha (*Budha*), 107
 capital, 43, 139, 173, 175, 235
 carpet, 97, 255, 387
 caste, 16, 535, 538
 half-, 337
 losing, 65
 ceremonies, 45, 49, 259, 319, 529
 inauguration, 249
 propitiatory, 189
 sacrificial, 43, 121
 Chaidya (*Caidya*), 309
 Chaitya (*Caitya*), 173
 Cháityaka (*Caityaka*), 175, 179
 Chakra-deva (*Cakradeva*), 137
 Chakra-dharman (*Cakradhar-*
man), 101
 challenge, 17, 24, 115, 125, 187,
 277, 339, 385, 403
 inability to resist, 383
 obligation to accept, 28
 Chanda-káushika (*Caṇḍakaúśi-*
ka), 151, 159
 Chandra-bhaga (*Candrabhāgā*),
 95
 Chandra-sena (*Candrasenā*), 221
 Chanúra (*Cāṇūra*), 51
 chariot, 39, 41, 77, 87, 113, 127,
 145, 195, 197, 201, 205, 209,
 215, 217, 219, 227, 235, 245,
 291, 315, 343, 355, 359, 361,
 363, 373, 379, 383, 393, 397,
 399, 443, 475, 483, 487, 489,
 525, 529
 celestial, 87, 195, 197, 201, 205,
 259
 charioteer, 39, 41, 247, 253, 331,
 361, 369, 539, 543
 Charmánvati (*Carmanvati*), 95,
 171, 223
 Cháru-deshna (*Cārudeṣṇa*), 43,
 137, 255
 Charu-netra (*Cārunetra*), 99
 Chatur-ashva (*Caturaśva*), 89
 Chatur-veda (*Caturveda*), 109
 Chedi (*Cedi*), 23, 131, 217, 219,
 267, 273, 277, 279, 283, 285,
 293, 295, 297, 299, 303, 305,
 307, 309, 311, 363
 Chekitána (*Cekitāna*), 51, 363
 China (*Cīna*), 353
 Chira-vasas (*Cīravāsas*), 99
 Chitra (*Citra*), 93
 Chitra-bhanu (*Citrabhānu*), 229
 Chitraka (*Citraka*), 347
 Chitra-ratha (*Citraratha*), 101,
 359, 397
 Chitra-sena (*Citrasena*), 53, 87,
 99, 101, 187, 383
 Chitráyudha (*Citrāyudha*), 211
 Chola (*Cola*), 211, 359
 Chondra (*Coṇḍra*), 235
 Chyávana (*Cyavana*), 105
 city, 41, 71, 79, 117, 135, 139, 161,
 163, 171, 173, 175, 177, 179,
 197, 199, 201, 209, 211, 213,
 215, 217, 225, 227, 229, 231,
 233, 235, 237, 245, 297, 307,
 313, 379, 413, 449, 509, 515,

INDEX

523, 538
 aerial, 537
 clothes, 39, 171, 179, 249, 323,
 345, 347, 349, 359, 437, 449
 celestial, 95
 colorful, 179
 upper, 449
 club, 39, 43, 45, 409, 417, 469,
 489, 503, 527, 531
 conch, 43, 45, 337, 339, 359, 365
 conquest, 207, 213, 219
 of the world, 329
 courtesy, 273, 385
 cow, 49, 59, 77, 177, 187, 251, 287,
 337, 363, 413, 497
 crisis, 17, 26
 crops, 77, 161
 uncultivated, 351
 curse, 513, 539
 daitya (*daitya*), 95, III, II3, 453,
 455, 539
 Daksha (*Dakṣa*), 105, 540
 Dalbhya (*Dalbhya*), 49
 Dama-ghosha (*Damaghoṣa*), 311
 Dambhódbhava (*Dambhodbha-
 va*), 185
 Damódara (*Dāmodara*), 539
 Damoshnisha (*Dāmoṣṇīṣa*), 49
 dánava (*dānava*), 35, 43, 95, III,
 157, 195, 331, 417
 Danda (*Daṇḍa*), 221
 Danda-dhara (*Daṇḍadhāra*),
 221
 Dándaka (*Daṇḍaka*), 233
 Danta-vakra (*Dantavakra*), 223,
 301
 Dantin (*Dantin*), 101

Danu (*Danu*), 109
 Dáradas (*Darada*), 211, 299, 357
 darbha (*darbha*), 521
 Dardura (*Dardura*), 359
 Dáruka (*Dāruka*), 39, 41, 315
 Darva (*Dārva*), 211, 357
 Dasaníya (*Dāsanīya*), 349
 Dasha-griva (*Daśagrīva*), 95
 Dasha-ratha (*Daśaratha*), 89
 Dashárha (*Daśārha*), 47, 117, 245,
 267, 535
 Dashárna (*Daśārṇa*), 217, 237
 Dashávara (*Daśāvara*), 95
 Dauválika (*Dauvālika*), 357
 death, 35, 79, 135, 141, 147, 167,
 185, 269, 295, 299, 305, 307,
 309, 321, 329, 361, 367, 373,
 423, 497, 515, 531, 535, 542
 chants of, 519
 demon, 57, 79, 101, 117, 213, 309,
 537, 540, 542
 half-, 233
 demoness, 153, 155, 157, 159
 deva (*deva*), 27
 Deva-datta (*Devadattā*), 43
 Deva-havya (*Devahavya*), 85
 Dévaki (*Devakī*), 41, 197, 201,
 245
 Dévala (*Devala*), 49, 107, 363,
 389, 477
 Deva-nadi (*Devanadī*), 95
 Deva-prastha (*Devaprastha*), 211
 Deva-raja (*Devarāja*), 91
 Deva-rata (*Devarāta*), 51
 Devi (*Devī*), 109
 Dhánada (*Dhanada*), 99

- Dhanan·jaya (*Dhanañjaya*), 53,
 95, 199, 207, 209, 247, 313,
 331, 359, 363, 415, 445, 475,
 477, 503, 509
 dharma (*dharmā*), 17, 18, 23, 25,
 26, 28, 37, 41, 49, 57, 59, 61,
 71, 75, 77, 81, 83, 85, 95, 107,
 109, 121, 123, 127, 143, 167,
 169, 171, 183, 197, 199, 201,
 205, 209, 215, 217, 219, 223,
 225, 231, 235, 243, 247, 249,
 251, 255, 257, 263, 265, 267,
 271, 277, 283, 287, 289, 303,
 311, 313, 315, 319, 323, 325,
 341, 379, 383, 421, 431, 437,
 439, 441, 443, 445, 447, 451,
 453, 455, 457, 461, 463, 465,
 469, 471, 473, 475, 481, 483,
 491, 493, 497, 501, 507, 509,
 511, 513, 519, 527, 531, 534,
 536, 537, 540, 541
 Dhartarāshtra (*Dhārtarāṣṭra*),
 329, 369, 467, 477, 487,
 507
 Dhaumya (*Dhaumya*), 39, 49, 125,
 201, 245, 247, 363, 509, 511,
 517, 519, 521, 534
 Dhrishta-dyumna (*Dṛṣṭadyum-*
na), 313, 365, 525
 Dhrita-rashtra (*Dhṛtarāṣṭra*), 16–
 18, 24–27, 91, 95, 251, 253,
 257, 313, 325, 329, 333, 339,
 341, 345, 349, 375, 377, 379,
 381, 383, 385, 391, 403, 407,
 411, 421, 423, 425, 427, 431,
 435, 445, 447, 451, 463, 467,
 471, 473, 479, 487, 491, 493,
 497, 499, 501, 503, 507, 517,
 523, 525, 527, 539, 543
 Dhruva (*Dhruva*), 89
 Dhvajin (*Dhvajin*), 89
 dice, 5, 16–20, 24, 25, 27, 28,
 317, 333, 339, 341, 343, 345,
 373, 377, 381, 383, 387, 389,
 391, 393, 395, 399, 401, 413,
 415, 417, 419, 423, 427, 441,
 481, 489, 493, 495, 497, 505,
 507, 517
 cheating at, 24, 503
 fondness of, 333
 skill at, 24, 373, 419
 Dilīpa (*Dilīpa*), 89
 Dímbhaka (*Ḍimbhaka*), 131, 135,
 163, 167, 187
 diplomacy, 67, 73, 221, 223, 233,
 235
 conciliatory, 213
 directions, 275
 conquest of the, 23
 sub-, 275
 Dirgha-prajna (*Dīrghaprajña*),
 219
 Dirgha-tamas (*Dīrghatamas*), 85
 Dirgha-venu (*Dīrghaveṇu*), 355
 discuss, 39, 305, 309, 311
 disguise, 149, 157, 175, 307, 489,
 495, 497
 displeasure, 307
 Diti (*Diti*), 109
 Divo-dasa (*Divodāsa*), 89
 Divya-kata (*Divyakata*), 237
 dog, 271, 283, 425, 427
 Drauni (*Drauni*), 301

INDEX

- Dráupadi (*Draupadī*), 19, 25, 26,
39, 43, 201, 313, 329, 349,
383, 385, 419, 423, 427, 429,
431, 433, 435, 437, 439, 441,
443, 445, 447, 449, 451, 453,
457, 459, 463, 469, 473, 477,
483, 489, 495, 507, 509, 511,
515, 517, 519, 521, 525, 527,
529, 541
- Drávida (*Dravida*), 253
- Drishádvati (*Dṛṣadvatī*), 509
- Drona (*Droṇa*), 251, 253, 257, 267,
301, 313, 331, 343, 385, 391,
421, 439, 461, 467, 473, 491,
507, 511, 515, 523, 525, 527,
529
- Druma (*Druma*), 101, 269, 301
- Druma-putra (*Drumaputra*),
213
- Drúpada (*Drupada*), 267, 301,
329, 331, 467, 523
- Duhshásana (*Duḥśāsana*), 25, 257,
385, 421, 425, 433, 435, 439,
441, 449, 451, 459, 487, 497,
501, 503, 505, 523, 541
- Dúrdura (*Durdura*), 101
- Dúrmukha (*Durmukha*), 51, 95
- Durvásas (*Durvāsas*), 85, 105
- Durvibhága (*Durvibhāga*), 357
- Duryódhana (*Duryodhana*), 17,
18, 24–26, 28, 253, 257, 269,
301, 315, 319, 323, 325, 329,
333, 335, 339, 341, 345, 385,
401, 403, 405, 427, 431, 433,
439, 447, 463, 469, 473, 481,
487, 491, 503, 505, 507, 523,
525, 527, 529, 539
- Dushyánta (*Duśyanta*), 89
- duty, 197, 205, 257, 347, 505, 515,
541
of a kshatriya, 185, 369
of a man, 147
of a warrior, 187, 189
urgent, 459
- Dvaipáyana (*Dvaipāyana*), 49,
125, 245, 247, 269, 509
- Dváraka (*Dvārakā*), 19, 41, 305,
313, 449, 515
- Dvara-pala (*Dvārapāla*), 237
- Dváravati (*Dvāravatī*), 127, 139,
315
- Dvi-vida (*Dvivida*), 225
- dynasty, 173, 183
- Dyumat-sena (*Dyumatsena*), 53
- Dyuti (*Dyuti*), 83
- Eka-lavya (*Ekalavya*), 269, 301,
363
- Ekāsana (*Ekāsana*), 355
- Eka-shringa (*Ekaśṛṅga*), 109
- elders, 43, 69, 75, 133, 273, 369,
431, 439, 447, 461, 481, 513,
515, 521
- elements, 511
five, 275
- elephant, 77, 139, 151, 175, 177,
189, 209, 217, 227, 337, 353,
357, 359, 361, 363, 397, 419,
469, 497
- enemies, 43, 51, 61, 63, 67, 71, 79,
121, 131, 133, 143, 145, 161,
173, 185, 195, 217, 219, 243,
245, 247, 263, 279, 329, 337,
361, 371, 401, 403, 443, 479,

489, 509, 513, 517, 519, 521
 enemy, 41, 61, 67, 69, 73, 85,
 135, 137, 139, 147, 149, 179,
 181, 185, 189, 193, 195, 201,
 207, 217, 221, 225, 227, 235,
 243, 263, 265, 283, 293, 305,
 309, 335, 347, 349, 361, 369,
 371, 387, 401, 407, 409, 417,
 443, 445, 477, 487, 497, 509,
 525
 strong, 73, 141, 147
 weak, 73
 epics, 15
 exile, 28, 489, 497, 515, 517, 541
 fan, 39
 farewell, 39, 41, 171, 201, 311, 507,
 511
 fate, 27, 147, 153, 157, 195, 285,
 299, 329, 343, 347, 375, 377,
 379, 383, 391, 471, 493
 of the wicked, 181
 fear, 67, 79, 121, 133, 135, 139, 195,
 227, 229, 237, 269, 295, 335,
 409, 427, 433, 455, 463, 519,
 525, 531
 festival, 159, 175
 fire, 35, 79, 85, 87, 91, 93, 97, 123,
 141, 149, 159, 161, 167, 171,
 179, 205, 227, 229, 231, 243,
 259, 275, 283, 295, 305, 309,
 327, 329, 331, 405, 409, 443,
 447, 453, 469, 479, 491, 523,
 525, 529, 543
 forest, 331, 534
 sacred, 63, 175, 227
 sacrificial, 245
 firefly, 353

flowers, 77, 93, 157, 179, 181, 403
 celestial, 175
 Himalayan, 355
 lotus, 421
 shower of, 277
 fool, 133, 143, 147, 285, 293, 299,
 307, 323, 371, 373, 401, 405,
 407, 423, 425, 431, 449, 491,
 503, 505
 fortune, 199, 263, 327, 329, 339,
 347, 365, 367, 369, 371, 373,
 385, 389, 393, 419, 429, 443,
 471, 487, 493, 495, 499
 good, 157, 169, 179, 199, 313,
 325, 329, 365, 479, 493
 ill, 135, 513
 reversal of, 513
 friend, 43, 53, 61, 101, 103, 123,
 125, 127, 129, 131, 139, 171,
 181, 205, 207, 209, 233, 243,
 249, 265, 279, 333, 335, 359,
 367, 369, 371, 407, 409, 425,
 461, 481, 491, 493, 513
 fruit, 39, 49, 77, 93, 153, 249, 349,
 355
 fury, 35, 433, 439, 519
 Gada (*Gada*), 43, 53, 255
 Gaja-karna (*Gajakarṇa*), 99
 Gálava (*Gálava*), 51, 85
 gambler, 375, 381, 417, 443, 471,
 527
 cheating, 387
 shrewd, 333
 Ganda-kandu (*Gaṇḍakandū*),
 99
 Gándakas (*Gaṇḍaka*), 217

INDEX

- Gándaki (*Gaṇḍakī*), 171
 Gandha-mádana (*Gandhamādana*), 101
 Gandhāra (*Gandhāra*), 253, 327, 351, 383, 439, 505
 Gandhāri (*Gandhārī*), 24, 345, 385, 471, 473, 481, 491, 493, 529, 539
 gandhārva (*gandharva*), 53, 57, 87, 93, 97, 99, 101, 107, 111, 113, 213, 359, 397
 Gandīva (*Gāṇḍīva*), 43, 331, 397, 489, 531, 535
 Ganésha (*Gaṇeśa*), 16
 Ganga (*Gaṅgā*), 45
 Ganges, 151, 171, 293, 546
 Garhapátya (*Gārhapatyā*), 109
 Garishtha (*Gariṣṭha*), 85
 garland, 39, 49, 83, 87, 93, 95, 175, 177, 179, 187, 255, 355, 359, 363, 397
 costly, 395
 fragrant, 93
 golden, 45, 85, 397
 heavenly, 93
 garment, 93, 171, 235, 359, 431, 435, 437, 443, 449, 451, 469
 blodd-stained, 513
 blood-stained, 521, 527
 celestial, 215
 deerskin, 499
 fine, 223
 fresh, 49
 rich, 335
 Gáruda (*Garuḍa*), 39, 41, 159, 197, 275, 315, 535
 Gaura-prishtha (*Gaurapṛṣṭha*), 89
 Gaura-shiras (*Gaurāśiras*), 85
 Gaurāshva (*Gaurāśva*), 89
 Gaura-vāhana (*Gauravāhana*), 253
 Gáutama (*Gautama*), 51, 85, 105, 151, 173, 331, 473, 491, 539
 Gáutami (*Gautamī*), 109
 Gaya (*Gaya*), 89, 357
 gems, 45, 59, 223, 257, 337, 355, 359, 391
 Ghata-jánuka (*Ghaṭajānuka*), 49
 Ghatódara (*Ghaṭodara*), 95
 Ghóraka (*Ghoraka*), 357
 ghost, 101, 461
 Ghritāchi (*Ghṛtācī*), 99
 gift, 37, 39, 65, 73, 117, 155, 199, 237, 257, 265, 267, 289, 351, 355, 357, 361, 363, 536
 guest-, 23, 159, 265, 277
 parting, 23
 sacrificial, 255, 257
 Giri-vraja (*Girivraja*), 139, 163, 173, 175, 195, 197, 221
 Gitájna (*Gītajña*), 101
 glory, 43, 63, 113, 115, 121, 145, 159, 181, 185, 199, 201, 205, 207, 245, 265, 273, 275, 285, 299, 311, 327, 333, 335, 365, 369, 391, 407, 411, 445, 515, 523, 527
 Go (*Go*), 97
 god, 37, 81, 97, 167, 227, 231, 239, 265, 277, 335, 537, 539, 540
 of day, 103

of fire, 543
 of gods, 101, 139, 207
 of rain, 539
 of the wind, 193
 of war, 229
 of wealth, 205
 Godāvārī (*Godāvarī*), 95
 goddess, 45, 83, 99, 109, 157, 513,
 534
 house-, 157
 of beauty, 421
 of cattle, 109
 of consent, 536
 gods, 37, 39, 49, 53, 57, 75, 81,
 85, 99, 111, 113, 137, 159, 187,
 193, 197, 259, 263, 265, 299,
 323, 331, 339, 343, 345, 383,
 391, 437, 449, 455, 471, 499,
 503, 525, 527, 529, 538, 540
 aeon of the, 103
 ancient, 37
 blessings of the, 189
 devotion to the, 513
 lord of the, 83, 229
 mothers of the, 109
 mouth of the, 229
 priest of the, 487
 sons of, 523
 temples of the, 249
 world of the, 111
 gold, 43, 47, 85, 97, 113, 157, 223,
 229, 251, 257, 337, 349, 351,
 353, 355, 357, 359, 363, 365,
 377, 391, 393, 399, 403, 497
 molten, 195
 pipīlika, 355
 Gománta (*Gomanta*), 137

Gómatī (*Gomatī*), 95
 Gopála·kaksha (*Gopālakakṣa*),
 219
 Go·ratha (*Goratha*), 171
 Go·shringa (*Gośringa*), 223
 Go·vārdhana (*Govardhana*), 285,
 538
 Go·vásana (*Govāsana*), 349
 Govínda (*Govinda*), 41, 199, 245,
 299, 305, 313, 449
 Gramanīya (*Grāmanīya*), 237
 guest, 111, 177, 179, 237, 249, 255,
 265, 277, 279, 315, 395
 Gúhyaka (*Guhyaka*), 97, 99, 111,
 113, 339
 guru, 41, 127, 273, 275, 277, 293,
 345, 465, 509, 521, 525
 Haha (*Hāhā*), 101
 hall, 17, 18, 20, 21, 24, 37, 43, 45,
 47, 49, 53, 57, 59, 81, 83, 87,
 91, 93, 95, 97, 99, 103, 105,
 107, 111, 121, 145, 251, 315,
 323, 325, 329, 331, 339, 361,
 375, 377, 381, 383, 387, 391,
 421, 429, 431, 433, 435, 437,
 439, 441, 447, 449, 451, 453,
 455, 459, 461, 463, 465, 467,
 471, 479, 493, 507, 517, 527,
 529, 535, 541
 assembly, 19, 35, 51, 205, 257,
 341, 381, 439, 449, 453, 495,
 503
 Indra's, 83, 113
 Kubéra's, 97
 Hall
 Sudhárman, 47

INDEX

hall

the Grandfather's, 103

Váruna's, 93, 113

Yama's, 87, 113

Hansa (*Haṃsa*), 131, 135, 163, 167,
187

Hansa-chuda (*Hamsacūḍa*), 99

Hansakāyana (*Haṃsakāyana*),
357

Hara (*Hara*), 321

Harahūna (*Hārahūṇa*), 237, 353

Hari (*Hari*), 127, 263, 265, 275,

299, 313, 315, 435, 449, 451

Hari-babhru (*Haribabhru*), 51

Hárimat (*Harimat*), 107

Harish-chandra (*Hariscandra*), 21,

85, 113, 115, 117, 121, 365

Hari-varsha (*Harivarṣa*), 213

Hástina-pura (*Hastināpura*), 16,

17, 24, 251, 323, 325, 385, 515,

521, 538

Hátaka (*Hāṭaka*), 213

Haviṣmat (*Haviṣmat*), 85

Haya (*Haya*), 91

heaven, 47, 49, 53, 73, 87, 97,

103, 105, 109, 111, 149, 161,

185, 251, 255, 259, 263, 309,

345, 359, 363, 375, 391, 457,

515

gate of, 229

Indra's, 537

hell, 185, 283, 403, 423, 425, 445,

499

Hema-netra (*Hemanetra*), 99

Herámbaka (*Herambaka*), 225

hermit, 147, 153, 161, 263, 389,

453

forest, 161

Himalayan, 139, 177, 303, 355,
501

Himalayas, 195, 213, 219, 255, 347,
353, 355, 505, 509, 536, 548,
549

Hímavat (*Himavat*), 101, 103

Hiran-maya (*Hiraṇmaya*), 85

Hiránya-krit (*Hiraṇyakṛt*), 229

Hiránya-shringa (*Hiraṇyaśṛṅga*),
45

honor, 35, 37, 51, 59, 123, 139, 159,
179, 181, 199, 201, 219, 267,
271, 273, 275, 277, 279, 311,
359, 363, 387, 459

horse, 39, 77, 91, 213, 215, 217,
227, 337, 343, 349, 351, 353,
355, 359, 363, 379, 393, 397,
399, 413, 419, 489, 497

celestial, 197

ceremonial, 307

purebred, 351

wild, 353

Hri (*Hrī*), 83, 109

Hridya (*Hṛdya*), 85

Hrishi-kesha (*Hṛṣikeśa*), 37, 185,
199, 247, 275

Huhu (*Hūhū*), 101

hunger, 87, 105, 283

Hutásha (*Hutāśa*), 229

Ikshváku (*Ikṣvāku*), 129

Ila (*Ilā*), 129

India, 15, 23, 28, 30, 546, 550, 555

Indra (*Indra*), 21, 22, 39, 41, 49,
51, 79, 81, 83, 85, 87, 113, 115,
117, 131, 149, 185, 189, 191,

195, 197, 207, 211, 213, 221,
233, 265, 283, 345, 359, 363,
365, 379, 403, 437, 463, 511,
535, 537–540

Indra-dyumna (*Indradyumna*),
89

Indra-kila (*Indrakīla*), 101

Indra-prastha (*Indraprastha*), 17,
18, 20, 127, 199, 215, 223,
237, 483

Indra-sena (*Indrasenā*), 127, 247

Indra-tāpana (*Indratāpana*), 95

Indus, 351

Introduction, 5, 13

Ira (*Irā*), 99, 109

Irāvati (*Irāvatī*), 95

Iri (*Īri*), 91

jackal, 401, 473, 491, 501, 523, 529

Jaigishávyā (*Jaigīśavya*), 107

Jáimīni (*Jaimini*), 49

Jalódbhava (*Jalodbhava*), 219

Jamad-agni (*Jamadagni*), 105

Jamadágya (*Jāmadagnya*), 89,
129, 131, 269, 363

Jambha (*Jambha*), 403, 540

Jámbhaka (*Jambhaka*), 223

Jánaka (*Janaka*), 89, 221

Janam-ējaya (*Janamejaya*), 16, 89,
91, 95, 177, 227, 537

Janárdana (*Janārdana*), 37, 127,
141, 145, 271, 273, 287, 297,
299, 305, 309, 313, 449

Janghabándhu (*Jaṅghābandhu*),
51

Jara (*Jarā*), 153, 157, 159

Jara-sandha (*Jarāsandha*), 19, 22,
23, 129, 131, 133, 135, 137,

139, 141, 143, 145, 147, 149,
159, 161, 163, 167, 169, 171,
173, 175, 177, 179, 183, 187,
189, 193, 195, 197, 199, 201,
221, 271, 291, 301, 531

Jatásura (*Jaṭāsura*), 51

Jatu-karna (*Jātūkarna*), 49

Jaya (*Jayā*), 89, 383

Jayad-ratha (*Jayadratha*), 91, 253,
257, 301, 385

Jaya-sena (*Jayasena*), 51

Jayat-sena (*Jayatsena*), 301

jealousy, 327, 329, 335, 337, 347

jewel, 43, 45, 47, 67, 93, 97, 105,
115, 151, 195, 199, 235, 255,

259, 341, 347, 351, 353, 355,

359, 361, 367, 377, 385, 393,

395, 443

celestial, 93, 131

heavenly, 47

Jita-shatru (*Jitaśatru*), 107

journey, 39, 199, 383, 451

Jvālana (*Jvalana*), 229

Jyeshthila (*Jyēsthilā*), 95

Jyótisha (*Jyotiṣa*), 237

Kadru (*Kadrū*), 109

Kailāsa (*Kailāsa*), 43, 45, 81, 97,
101, 255, 321, 355

Kairāta (*Kairāta*), 357

Kāishika (*Kaiśika*), 131

Kaksha-sena (*Kakṣasena*), 51, 89

Kakshivat (*Kākṣivat*), 51, 85, 151,
173

Kala (*Kāla*), 85, 91, 109

Kālabha (*Kalabha*), 131

Kālaka-vrikshīya (*Kālakavṛkṣīya*),

- 85
 Kalakéya (*Kālakeya*), 51
 Kala-khanja (*Kālakhañja*), 95
 Kala-kuta (*Kālakūṭa*), 171, 207
 Kala-mukha (*Kālamukha*), 233
 Kalāpa (*Kālāpa*), 51
 Kalashódara (*Kalaśodara*), 337,
 539
 Kaléyas (*Kāleya*), 111
 Kali (*Kali*), 341, 539
 Kálika (*Kālikā*), 109
 Kalíndi (*Kālindī*), 95
 Kalínga (*Kalīnga*), 51, 235, 253,
 301, 357
 Kalmáshi (*Kalmāśī*), 511
 Kámatha (*Kamaṭha*), 51
 Kámbala (*Kambala*), 93
 Kambója (*Kāmboja*), 51, 211, 213,
 337, 349, 363
 Kámpana (*Kampana*), 51
 Kámyaka (*Kāmyaka*), 357
 Kanka (*Kaṅka*), 137, 255, 353
 Kansa (*Kaṃsa*), 133, 135, 163, 167,
 287, 401
 Kantáraka (*Kāntāraka*), 225
 Kapóta-roman (*Kapotaroman*),
 89
 Kara-hátaka (*Karahātaka*), 233
 Karāla-danta (*Karāladanta*), 85
 Karándhama (*Karaṃdhama*),
 89
 Karáskara (*Kāraskara*), 347
 Karatóya (*Karatoyā*), 95
 Kárdama (*Kardama*), 105
 Karkótaka (*Karkoṭaka*), 95
 Karna (*Karna*), 221, 253, 269, 299,
 385, 421, 439, 447, 459, 469,
 487, 503, 505, 523, 527, 539
 Karna-právarana (*Karṇaprāvara-*
ṇa), 233, 357
 Karpásika (*Kārpāsika*), 351
 Kárpata (*Karpaṭa*), 237
 Kartavírya (*Kārtavīrya*), 143, 185
 Karta-vírya (*Kārtavīrya*), 89
 Karttikéya (*Kārttikeya*), 235
 Karúsha (*Kārūṣa*), 51, 307, 355
 Karúsha (*Karūṣa*), 131
 Kárvata (*Karvaṭa*), 221
 kasha (*kāśa*), 91
 Kashéraka (*Kaśeraka*), 99
 Kashi (*Kāśī*), 151, 155, 219, 443,
 538
 Kashmir, 253
 Kashmíra (*Kāśmīra*), 357
 Kashtha (*Kāṣṭha*), 101
 Kashya (*Kāśya*), 363
 Káshyapa (*Kāśyapa*), 105, 455
 Katha (*Kaṭha*), 51
 Káukura (*Kaukura*), 347, 357
 Kaundínya (*Kauṇḍīnya*), 51
 Kauntéya (*Kaunteya*), 221, 243,
 259, 271, 285, 327, 329, 335,
 339, 347, 469, 511, 521
 Káurava (*Kaurava*), 16, 207, 273,
 285, 287, 323, 373, 385, 405,
 431, 437, 439, 443, 449, 461,
 463, 471, 503, 521, 523, 525
 Kaurávya (*Kauravya*), 83, 179, 223,
 231, 253, 259, 267, 451
 Káushika (*Kauśika*), 49, 161, 173,
 187, 233
 Káushiki (*Kauśikī*), 221
 Kautílya (*Kauṭilya*), 20

- Kavéri (*Kāverī*), 95
 Kavya (*Kāvya*), 401, 403
 Kékaya (*Kekaya*), 53, 357
 Kérala (*Kerala*), 233
 Késhava (*Keśava*), 41, 43, 45, 141,
 275, 277, 285, 287, 291, 297,
 301, 303, 309, 313, 365
 Keshin (*Keśin*), 243, 277
 Kétumat (*Ketumat*), 51
 Khándava (*Khāṇḍava*), 19, 37,
 205, 235, 343, 481, 534
 Khasa (*Khasa*), 355
 Kimpuna (*Kimpunā*), 95
 kimpurusha (*kimpuruṣa*), 101, 213,
 269, 301
 king, 20–23, 47, 49, 51, 53, 61,
 63, 79, 81, 89, 101, 113, 121,
 123, 129, 131, 135, 137, 139,
 141, 143, 147, 149, 151, 153,
 155, 159, 161, 163, 167, 169,
 173, 175, 177, 179, 183, 185,
 187, 193, 195, 197, 199, 201,
 207, 209, 211, 221, 225, 227,
 233, 237, 243, 245, 249, 253,
 255, 257, 259, 263, 265, 267,
 269, 271, 273, 275, 277, 279,
 283, 285, 291, 293, 295, 297,
 299, 301, 303, 305, 307, 309,
 311, 313, 319, 321, 323, 325,
 327, 329, 331, 333, 337, 339,
 343, 349, 353, 355, 357, 363,
 365, 367, 369, 371, 377, 379,
 381, 385, 387, 391, 395, 397,
 403, 405, 409, 411, 419, 421,
 423, 427, 429, 433, 437, 439,
 441, 443, 445, 451, 457, 459,
 461, 463, 465, 469, 473, 475,
 487, 493, 497, 501, 503, 505,
 507, 511, 517, 519, 521, 523,
 525
 anointed, 143
 barbarian, 223, 233
 King
 Dharma, 25, 37, 41, 49, 59, 81,
 127, 199, 201, 205, 215, 217,
 219, 223, 225, 231, 243, 247,
 249, 251, 255, 257, 265, 267,
 283, 311, 313, 315, 319, 323,
 325, 349, 383, 421, 431, 463,
 465, 471, 483, 507, 519, 537
 king
 honor of s, 459
 loved, 275
 monkey, 225
 of kings, 127, 269, 271, 301, 333
 of the fathers, 91, 93
 of the gods, 21, 85, 113, 339, 345
 of the worlds, 259
 old, 137
 powerful, 161
 righteous, 227
 way of s, 369, 371
 weak, 141, 365
 wise, 123, 125
 kingdom, 23, 25, 61, 65, 69, 71,
 75, 77, 79, 133, 149, 159, 161,
 201, 217, 223, 233, 311, 313,
 333, 345, 359, 403, 439, 443,
 479, 489, 495, 497, 499, 505,
 519, 523, 525, 527
 ancestral, 345
 destruction of the, 345
 happy, 243

INDEX

kínnara (*kiṇṇara*), 53, 99, 101
 kinsmen, 133, 135, 161, 171, 183,
 289, 323, 495, 505, 521
 Kirāta (*Kirāta*), 51, 131, 221, 237,
 355
 Kirti (*Kīrti*), 83, 109
 Kishkíndha (*Kiṣkindhā*), 225
 Kítava (*Kitava*), 351
 Kókanada (*Kokanada*), 211
 Kopa-vega (*Kopavega*), 51
 Kósala (*Kosala*), 171, 219, 225
 Kóshala (*Kośala*), 133, 225
 Krama-jit (*Kramajit*), 51
 Kratha (*Krātha*), 131, 219
 Kráthana (*Krathana*), 95
 Kratu (*Kratu*), 85, 105, 540
 Kripa (*Kṛpa*), 251, 253, 257, 269,
 301, 385, 391, 421, 445, 507,
 515, 529
 Krisháshva (*Kṛśāśva*), 89
 Krishívala (*Kṛṣīvala*), 85
 Krishna (*Kṛṣṇa*), 17–19, 22, 23,
 28, 35, 37, 39, 41, 49, 93,
 127, 129, 141, 145, 149, 163,
 167, 169, 171, 177, 179, 185,
 187, 189, 193, 195, 197, 199,
 201, 233, 243, 245, 247, 257,
 265, 267, 269, 271, 273, 275,
 277, 279, 287, 291, 297, 299,
 305, 307, 309, 311, 315, 349,
 359, 365, 401, 435, 449, 451,
 509, 515, 534, 535, 538, 539,
 541
 Krishna-vena (*Kṛṣṇaveṇā*), 95
 Krita-kshana (*Kṛtakṣaṇa*), 51
 Krita-shrama (*Kṛtaśrama*), 49
 Krita-varman (*Kṛtavarman*), 53,

137
 Krita-vega (*Kṛtavega*), 89
 Krita-vīrya (*Kṛtavīrya*), 89
 Kriti (*Kṛti*), 89, 359
 Kródhana (*Krodhana*), 85
 kroshta (*krośa*), 377, 540
 kshatriya, 16, 24, 25, 51, 53, 143,
 145, 181, 183, 185, 191, 215,
 249, 251, 263, 275, 277, 313,
 319, 321, 357, 361, 369, 375,
 387, 439, 443, 451, 507, 535,
 537
 woman, 475
 Kshémaka (*Kṣemaka*), 51
 Kshúdraka (*Kṣudraka*), 357
 Kshupa (*Kṣupa*), 89
 Kubéra (*Kubera*), 21, 83, 97, 99,
 111, 113, 149, 379, 511
 Kúkkura (*Kukkura*), 51, 163, 357
 Kulínda (*Kulinda*), 133, 207, 355
 Kumára (*Kumāra*), 219, 357
 Kumára-su (*Kumārasū*), 229
 Kunda-dhara (*Kuṇḍadhāra*), 95
 Kúntala (*Kuntala*), 253
 Kunti (*Kunti*), 17, 35, 51, 53, 115,
 127, 131, 133, 137, 147, 193,
 209, 215, 217, 219, 269, 315,
 333, 337, 361, 373, 379, 411,
 419, 451, 471, 511, 517, 521
 Kunti-bhoja (*Kuntibhoja*), 223,
 253
 Kuru (*Kuru*), 49, 121, 123, 137,
 139, 171, 193, 209, 211, 215,
 217, 227, 231, 237, 247, 263,
 265, 267, 269, 271, 283, 285,
 287, 291, 295, 305, 311, 313,

319, 333, 355, 367, 373, 381,
 385, 387, 393, 401, 411, 425,
 429, 433, 441, 445, 459, 461,
 465, 471, 473, 477, 481, 491,
 497, 499, 513, 517, 521, 523,
 531
 Kuru-kshetra (*Kurukṣetra*), 534,
 542
 kusha (*kuśa*), 91, 171, 231, 519, 537
 Kusha-sthali (*Kuśasthalī*), 135
 Kúshika (*Kuśika*), 89
 Kustúmbaru (*Kustumbaru*), 99
 Kutī-mukha (*Kuṭīmukha*), 101
 Lákshmana (*Lakṣmaṇa*), 89
 Lakshmi (*Lakṣmī*), 83, 99, 109,
 449
 Lāngali (*Lāṅgalī*), 95
 Lānghati (*Laṅghatī*), 95
 Lata (*Latā*), 99
 Lauhitya (*Lauhitya*), 95, 223
 leadership, 169, 283, 493
 bold, 207
 honorable, 147
 judicious, 169
 righteous, 243
 wicked, 147
 Likhita (*Likhita*), 85
 lineage, 129, 137, 265, 461, 493
 royal, 129
 lion, 139, 189, 235, 279, 283, 303,
 427, 467, 479, 501, 503
 angry, 293
 Himalayan, 177
 sleeping, 283
 lodhra (*lodhra*), 173, 537
 Loha-jangha (*Lohajāṅgha*), 347
 Lohas (*Loha*), 213

Lóhita (*Lohita*), 93, 211
 Loma-hárshana (*Lomaharṣaṇa*),
 49
 lotus, 47, 99, 157, 263, 293, 323,
 329, 347, 353, 357, 397, 419,
 421
 loyalty, 133, 513
 mace, 163, 191, 305, 311
 Mada-dhara (*Madadhāra*), 219
 Mádhava (*Mādhava*), 137, 141,
 243, 267, 271, 285, 305
 Madhu (*Madhu*), 89, 187, 197,
 269, 271, 307, 309
 Madhus (*Madhu*), 187
 Madhyamakéya (*Madhyamake-*
ya), 237
 Madra (*Madra*), 237, 269, 357
 Mádraka (*Madraka*), 51
 Madréya (*Mādreya*), 517
 Madri (*Mādrī*), 225, 231, 233, 235,
 237, 415, 505, 515, 517
 Mágadha (*Magadha*), 19, 23, 51,
 133, 135, 141, 143, 149, 159,
 161, 167, 171, 173, 175, 177,
 185, 187, 193, 195, 221, 301,
 357, 363
 Maha-bhárata (*Mahābhārata*), 15,
 16, 20, 23, 25, 26, 28, 29,
 537, 540
 Maha-deva (*Mahādeva*), III
 Maha-kala (*Mahākāla*), 101
 Maha-parshva (*Mahāpārśva*), 95
 Maha-sena (*Mahāsena*), III, 293,
 539
 Maha-shiras (*Mahāśīras*), 49, 95
 Maha-shona (*Mahāśoṇa*), 171

INDEX

- Maháshva (*Mahāśva*), 89
 Mahéndra (*Mahendra*), 101
 Mahéttha (*Mahettha*), 235
 Mahi-dhara (*Mahīdhara*),
 219
 Mahíshmati (*Māhīṣmatī*), 225,
 227, 229
 Maināka (*Maināka*), 43, 45
 Maínda (*Mainda*), 225
 Maitréya (*Maitreya*), 49
 Mala (*Mālā*), 171
 Máladas (*Mālada*), 219
 Málava (*Mālava*), 237, 253, 357
 Málaya (*Malaya*), 101, 359
 Malla (*Malla*), 219
 Mánasa (*Mānasa*), 213
 Mándara (*Mandara*), 101, 355
 Mandhātri (*Mandhātri*), 89
 Mani (*Maṇi*), 107, 173
 Mani-bhadra (*Maṇibhadra*), 99
 Mánimat (*Maṇimat*), 95, 173,
 219
 mantra, 87, 107, 231, 259, 363
 Manu (*Manu*), 173, 365, 536
 Marícha (*Mārīca*), 541
 Maríchi (*Marīci*), 85, 105, 540
 Maríchipa (*Marīcipa*), 105
 Markandéya (*Mārkaṇḍeya*), 51,
 105
 Mārudha (*Mārudha*), 225
 Marut (*Marut*), 83, 107, 109, 403
 Marúttā (*Marutta*), 85, 89, 143
 Marútvat (*Marutvat*), 85
 Matānga (*Matāṅga*), 91
 Máthura (*Mathurā*), 19, 135, 139,
 163
 Mátśya (*Matsya*), 89, 91, 133, 219,
 223, 359, 363
 Matta-mayúrika (*Mattamayūra-*
 ka), 235
 Mauléya (*Mauleya*), 357
 Maunjáyana (*Mauñjāyana*), 49
 Mavélla (*Māvella*), 253
 Maya (*Maya*), 19, 20, 24, 35, 37,
 43, 45, 47, 49, 331, 347, 534
 meat, 49, 335
 raw, 263
 Medhātithi (*Medhātithi*), 85
 Megha-vāhana (*Meghavāhana*),
 131
 Megha-vasas (*Meghavāsas*), 95
 Ménaka (*Menakā*), 99
 Meru (*Meru*), 101, 157, 275, 355,
 509, 537
 message, 39, 237, 249, 381
 milk, 49, 155, 177, 363, 399, 543
 minister, 53, 61, 63, 65, 71, 75, 79,
 91, 123, 125, 159, 185, 199,
 247, 249, 295, 323, 339, 377,
 395, 403, 543
 chief, 61
 Mishra-keshi (*Mīśrakeshi*), 99
 Míthila (*Mithilā*), 171
 Mitra (*Mitra*), 85
 Moda-giri (*Modāgiri*), 221
 Moda-pura (*Modāpura*), 211
 moon, 87, 105, 107, 171, 255, 265,
 275, 355, 505, 511, 540, 542
 half, 489
 waxing, 159
 Mṛityu (*Mṛtyu*), 91
 Muchukúnda (*Mucukunda*), 89
 Munja-ketu (*Muñjaketu*), 51

Muru (*Muru*), 131
Mushikáda (*Mūṣikāda*), 95
music, 49, 53, 57, 87, 93, 97, 99
 rules of, 53
musician, 53
Nabhága (*Nābhāga*), 89, 365
Nachikéetas (*Nāciketetas*), 51
Nachína (*Nācīna*), 225
naga (*nāga*), 91, III
Naghólaya (*Nagholaya*), 89
Náhusa (*Nahusa*), 89, 365
Nákula (*Nakula*), 23, 41, 121, 205,
 225, 235, 237, 239, 251, 257,
 313, 331, 415, 463, 467, 489,
 507, 509, 519, 521
Nákula (*Nakula*), 251
Nala (*Nala*), 89
Nala-kúbara (*Nalakūbara*), 99
Námuchi (*Namuci*), 371, 540
Nándana (*Nandana*), 99
Nandishvara (*Nandiśvara*), 101
Nara (*Nara*), 33, 45, 99, 435, 451,
 534
Nárada (*Nārada*), 20–22, 57, 59,
 77, 81, 83, 117, 263, 265, 277,
 319, 363, 511, 523
Náraka (*Naraka*), 95, 131
Naráyana (*Nārāyaṇa*), 33, 45, III,
 263, 265, 534
Nármada (*Narmadā*), 95, 225
Natakéya (*Nāṭakeya*), 225
Nila (*Nila*), 225, 227, 231
Nila-kantha (*Nilakanṭha*), 29
Nimi (*Nimi*), 89
Nipa (*Nīpa*), 91
Nipas (*Nīpa*), 347, 353
Nírriti (*Nīrṛti*), 521, 542

Nisháda (*Niṣāda*), 219, 223, 233
Níshadha (*Niṣadha*), 89
Níshatha (*Niṣaṭha*), 43, 89, 255
Níshkuta (*Niṣkuta*), 213
Níyati (*Niyati*), 109
noble, 35, 37, 49, 51, 59, 61, 65,
 81, 91, 121, 125, 145, 147, 149,
 155, 187, 199, 219, 227, 231,
 237, 245, 247, 263, 265, 267,
 269, 277, 301, 309, 313, 315,
 343, 357, 371, 373, 377, 385,
 445, 461, 463, 481, 509, 527
Nriga (*Nṛga*), 89
oath, 451
oblation, 63, 87, 91, 107, 123, 159,
 167, 229, 231, 271, 473, 543
offering, 151, 199, 229, 231, 249,
 259, 289, 536
 customary, 59
outcaste, 123, 451
Padma (*padma*), 89, 93, 103
Páhlava (*Pahlava*), 357
Páhlavas (*Pahlava*), 237
Paila (*Paila*), 49, 247
Paingya (*Paingya*), 51
palace, 45, 47, 49, 153, 159, 177,
 195, 259, 323, 325, 337, 339,
 361, 377, 379, 381, 459
 royal, 20
Palásha (*Palāśa*), 91
Panchála (*Pañcāla*), 133, 217, 361,
 419, 421, 429, 433, 461, 463,
 465, 467, 529, 531
Pancháli (*Pāñcālī*), 473, 477, 499,
 527, 529

INDEX

- Pándava (*Pāṇḍava*), 16–20, 24–
26, 28, 37, 41, 43, 47, 49, 53,
57, 59, 81, III, II7, 125, 171,
175, 179, 193, 197, 201, 207,
209, 211, 213, 217, 219, 221,
223, 225, 227, 231, 235, 237,
247, 249, 251, 267, 279, 287,
293, 305, 311, 313, 315, 323,
325, 327, 329, 339, 343, 349,
355, 359, 361, 365, 367, 371,
373, 375, 379, 385, 401, 403,
405, 411, 417, 419, 423, 425,
427, 431, 435, 439, 441, 443,
445, 447, 449, 459, 465, 467,
477, 487, 489, 491, 493, 497,
499, 503, 511, 517, 521, 523,
525, 527, 529, 531, 534, 541,
542
- Pandu (*Pāṇḍu*), 16, 22, 35, 37, 71,
83, 91, 103, 113, 115, 117, 185,
199, 211, 225, 251, 257, 269,
339, 367, 369, 383, 393, 405,
417, 447, 461, 477, 515, 517,
521, 523
- Pandya (*Pāṇḍya*), 51, 131, 225, 235,
301, 359
- Pánimat (*Pāṇimat*), 95
- Panshu (*Pāṇśu*), 359
- Pārada (*Pārada*), 351, 355, 357
- Parāshara (*Parāśara*), 319
- Para-shara (*Parāśara*), 85
- Para-sharya (*Pārāśarya*), 49, 85
- parasol, 363
- Parijāta (*Pārijāta*), 59
- Parijātaka (*Pārijātaka*), 49
- Pariyātra (*Pāriyātra*), 101
- Parjanya (*Parjanya*), 315, 539
- Parnāda (*Parṇāda*), 49
- Parnāsha (*Parṇāśā*), 95, 413
- Pārshata (*Pārṣata*), 461, 525
- Partha (*Pārtha*), 37, 41, 43, 65,
67, 73, 85, 91, 117, 125, 127,
143, 173, 199, 201, 205, 207,
213, 215, 311, 325, 327, 329,
349, 359, 381, 387, 397, 399,
403, 425, 467, 477, 493, 497,
499, 501, 503, 505, 509, 525,
529, 531
- Pārvata (*Parvata*), 51, 59, 85, 101
- Pārvati (*Pārvatī*), 101
- Pashānda (*Pāṣaṇḍa*), 233
- Pashu-bhumi (*Paśubhūmi*), 219
- Pashu-pati (*Paśupati*), 99
- Patācchara (*Paṭaccara*), 133, 223
- Patrórna (*Patrorna*), 357
- Paulástya (*Paulastya*), 101, 235
- Páundrika (*Paundrika*), 357
- Páurava (*Paurava*), 211, 233
- Pavitra-pani (*Pavitrāpāṇi*), 51, 85
- peace, 61, 93, 141, 147, 339, 367,
369, 371, 403, 405, 407, 431,
477, 479, 481, 491, 493, 503,
517, 531
- penance, 113, 139
- perfume, 39, 69, 87, 93, 97, 157,
175, 179, 353, 355
refined, 49
- Phala-kaksha (*Phalakakṣa*), 99
- Phālguna (*Phālguna*), 201, 211,
417
- Phalódaka (*Phalodaka*), 99
- Pinákin (*Pinākin*), 321
- Pīngalaka (*Pīṅgalaka*), 99

- Pingésha (*Piṅgeśa*), 229
 Pishácha (*Piśāca*), 99, 101, 111
 Píthara (*Piṭhara*), 95
 Plavánga (*Plavaṅga*), 229
 pleasure, 43, 57, 59, 61, 75, 85, 87,
 107, 115, 143, 167, 169, 171,
 201, 263, 299, 335, 369, 421,
 525, 527
 sensual, 445
 politics, 143, 173
 fourteen ways of, 61
 pool, 47, 97, 171, 255, 323, 347
 Prabha (*Prabhā*), 109
 Prachéetas (*Pracetas*), 85, 105
 Prádara (*Pradara*), 355
 Pradyóta (*Pradyota*), 99
 Pradyúmna (*Pradyumna*), 43, 137,
 255
 Prag-jyótiṣha (*Prāgiyotiṣa*), 207,
 209, 253, 305, 351
 Prahláda (*Prahlāda*), 95, 105, 453,
 455, 457
 Praja-pati (*Prajāpati*), 365, 540
 Pramlócha (*Pramlocā*), 99
 Prapti (*Prāpti*), 133
 Prasénajit (*Prasenajit*), 91
 Prasúhma (*Prasuhma*), 221
 Pratárdana (*Pratardana*), 89
 Pratipa (*Pratipa*), 403, 405, 471
 Prativíndhya (*Prativindhya*), 91,
 207, 475
 Praválaka (*Pravālaka*), 99
 Prayága (*Prayāga*), 536
 prayer, 39, 59, 231, 315, 435, 536
 pride, 73, 167, 173, 185, 335, 427,
 433, 499
 priest, 41, 63, 123, 125, 175, 187,
 205, 245, 247, 251, 265, 269,
 275, 295, 323, 367, 411, 487,
 511, 535
 family, 521, 534
 house, 199
 sacrificial, 289
 prince, 43, 53, 63, 123, 135, 139,
 161, 199, 211, 237, 253, 255,
 287, 359, 409, 413, 415, 417,
 427, 433, 463, 475, 507
 princess, 427, 429, 431, 433, 461,
 467, 469, 509, 513, 527, 529
 Prishad-ashva (*Pṛśadaśva*), 89
 Pritha (*Prthā*), 37, 201, 313, 383,
 497, 509, 511, 513
 Pritháshva (*Prthāśva*), 89
 Prithu (*Prthu*), 365
 Prithuláksha (*Prthulākṣa*), 89
 Prithuláshva (*Prthulāśva*), 91
 Prithu-shravas (*Prthuśravas*), 89
 Prithu-vega (*Prthuvega*), 89
 Proper Names and Epithets, 5,
 545
 Púlaha (*Pulaha*), 85, 105, 540
 Pulástya (*Pulastya*), 85, 105, 540
 Pulínda (*Pulinda*), 51, 217, 225
 Pundaríka (*Puṇḍarīka*), 73, 89
 Pundra (*Pundra*), 131, 221, 253,
 357
 Púndraka (*Puṇḍraka*), 51
 Punjika-sthala (*Puñjikasthalā*),
 99
 pupil, 269, 321, 343
 Puran-dara (*Puraṁdara*), 111
 Puru (*Puru*), 51, 89, 247
 Púrujit (*Purujit*), 89, 131

INDEX

- Puru-kutsa (*Purukutsa*), 89
Puru-mitra (*Purumitra*), 383
Purúravas (*Purúravas*), 511
Púshkara (*Puškara*), 97, 237
Púshkara-málini (*Puškaramālinī*),
87, 93
Pushpánana (*Puṣpānana*), 99
Pushṭi (*Puṣṭi*), 109
Pútana (*Pūtana*), 285
queen, 95, 153, 297, 385, 421, 423,
427, 429, 439, 441, 443, 459,
465, 473, 527, 529, 539
Radhéya (*Rādhēya*), 331, 539
Rahu (*Rāhu*), 107, 521, 529, 542
Raibhya (*Raibhya*), 51
Ráivata (*Raivata*), 135
Ráivataka (*Raivataka*), 307
rákshasa (*rākṣasa*), 45, 47, 101,
111, 153, 113, 117, 331, 537
Rama (*Rāma*), 89, 129, 131, 133,
135, 141, 187, 255, 297, 363,
493, 509, 541
Rámaka (*Rāmaka*), 233
Rámatha (*Rāmatha*), 237
Ramáyana, 541
Rambha (*Rambhā*), 99
Ramya-grama (*Ramyagrāma*),
225
Ranti-deva (*Rantideva*), 365
Rathan-tara (*Rathaṁtara*), 107
Rathin (*Rathin*), 89
Rati (*Ratī*), 109
Rauhinéya (*Rauhiṇeya*), 137
Rávana (*Rāvana*), 541
respect, 35, 71, 77, 83, 121, 139,
143, 197, 231, 287, 297, 311,
313, 361, 367, 443, 459, 479,
481
rice, 49, 335, 399
milk-, 37
spiced, 49
unhusked, 39
righteousness, 17, 534
Rig-veda (*Rgveda*), 107, 538
Rishabha (*Rṣabha*), 107, 175
rishi (*ṛṣi*), 321
Rishi-giri (*Rṣigiri*), 173
Rishika (*Rṣika*), 213
Rishya-shringa (*Rṣyaśṛṅga*), 105
rites, 39, 103, 279, 457
auspicious, 75, 151, 323
daily, 63
funerary, 311
initial, 37
of consecration, 115
prescribed for children, 159
propitiatory, 189
Rochamána (*Rocamāna*), 211, 217
Róhini (*Rohinī*), 385, 540
Róhitaka (*Rohitaka*), 235
Rómaka (*Romaka*), 351
Rómasha (*Romaśa*), 353
Rudra (*Rudra*), 109, 183
Rudra-dharma (*Rudradharma*),
229
Rudráni (*Rudrāṇī*), 109
Rukmin (*Rukmin*), 233, 269, 301
Rúkmini (*Rukminī*), 43, 307
Rushad-gu (*Ruṣadgu*), 89
Sabha-parvan (*Sabhāparvan*), 15
sacrifice, 45, 73, 83, 85, 87, 107,
115, 117, 121, 125, 127, 139,

141, 147, 175, 179, 183, 227,
 229, 231, 243, 245, 247, 249,
 251, 257, 259, 263, 265, 279,
 283, 311, 313, 325, 327, 329,
 333, 337, 355, 359, 361, 365,
 367, 369, 373, 437, 465, 513,
 515, 523, 525, 538
 Agni-hotra, 77
 horse, 91, 307
 human, 183
 of the six fires, 259
 royal consecration, 17, 18, 22,
 23, 25, 115, 117, 121, 123, 125,
 127, 129, 137, 139, 145, 167,
 169, 199, 219, 247, 255, 279,
 319, 363, 435, 541
 sapta-tantu, 367
 vedic, 81, 275
 sacrificer, 65, 81, 85, 91
 Sadanīra (*Sadānīrā*), 171
 Sadāshva (*Sadaśva*), 89
 Sadasyórmi (*Sadasyormi*), 89
 Sadhya (*Sādhyā*), 81, 85, 87, 109
 Sāgara (*Sagara*), 89
 Sāgaraka (*Sāgaraka*), 357
 sage, 16, 23, 27, 49, 51, 53, 59, 79,
 81, 83, 85, 87, 111, 113, 117,
 121, 125, 151, 153, 159, 161,
 173, 213, 231, 243, 255, 263,
 265, 307, 319, 321, 345, 363,
 425, 431, 437, 455, 457, 473,
 509, 511, 523, 539
 brahmin, 89, 111, 259, 309
 celestial, 57, 59, 85, 99, 111
 divine, 20
 royal, 20, 91, 113, 121, 237
 Saha-deva (*Sahadeva*), 23, 41, 85,

89, 121, 133, 187, 199, 205,
 223, 225, 227, 229, 231, 235,
 247, 249, 267, 277, 313, 331,
 349, 415, 443, 463, 467, 489,
 503, 505, 507, 509, 513, 517,
 519, 521
 Sahajānya (*Sahajanyā*), 99
 Sāindhava (*Saindhava*), 253
 Athārva-veda (*Atharvaveda*), 105,
 107
 Sama-veda (*Sāmaveda*), 107
 Samba (*Sāmba*), 53, 137, 255
 Samīchi (*Samīcī*), 99
 Samīka (*Samīka*), 85, 137
 Sāmitin-jaya (*Samitimjaya*), 137
 Samúdra-sena (*Samudrasena*),
 221
 Samvārta (*Samvarta*), 85, 105
 Samvṛitti (*Samvṛitti*), 109
 Sanātana (*Sanātana*), 51
 Sanat-kumāra (*Sanatkumāra*),
 105
 sandalwood, 99, 223, 235, 355,
 359, 387
 Sandhya (*Sandhyā*), 95
 Sangráma-jit (*Samgrāmajit*), 51
 Sanhrāda (*Samhrāda*), 95
 Sānjaya (*Samjaya*), 257, 507, 525,
 529, 531, 543
 Sanjayānti (*Samjayanti*), 233
 Sankārshana (*Samkarṣana*), 133,
 297, 515
 Sankāshya (*Samkāśya*), 89
 Sānkṛiti (*Samkṛti*), 89
 Sannyāsta-pada (*Samnyastapāda*),
 133

INDEX

- Sapta-pala (*Saptapāla*), 49
 Sārama (*Saramā*), 109
 Sārana (*Sāraṇa*), 53, 255
 Sarásvati (*Sarasvatī*), 33, 95, 237,
 534
 Sārayu (*Sarayū*), 95, 171
 Sārīka (*Sārīka*), 49
 Sarpa-malin (*Sarpamālin*), 49
 Sashva (*Sāśva*), 89
 Sātvata (*Sātvata*), 41, 305, 315,
 327
 Sātvati (*Sātvatī*), 273, 305
 Satya (*Satya*), 49
 Sātyaka (*Satyaka*), 53
 Sātyaki (*Sātyaki*), 53, 137, 363,
 365
 Sātyavati (*Satyavatī*), 247
 Satya-vrata (*Satyavrata*), 383
 Sāubala (*Saubala*), 315, 323, 329,
 333, 385, 397, 405, 411, 421,
 423, 447, 449, 487, 497, 499,
 505, 507, 523
 Saumadātti (*Saumadatti*), 331
 Sāumaki (*Saumaki*), 499
 Saumya (*Saumya*), 59
 Saurabhēyi (*Saurabhēyī*), 99
 Sauvīra (*Sauvīra*), 307
 Savārṇa (*Sāvarṇa*), 51
 Savārṇi (*Sāvarṇi*), 85, 509
 Sāvitrī (*Sāvitṛī*), 85, 107
 scholar, 57, 389
 scripture, 45, 369
 seat, 59, 103, 163, 173, 179, 319,
 387, 449
 costly, 355, 377
 high, 417
 royal, 43, 89, 337
 the enemy's, 149
 seer, 59, 85, 263, 265, 319
 Seers
 Seven, 363
 Seka (*Seka*), 223
 self-control, 369, 499, 511
 Sena-bindu (*Senabindu*), 211
 serf, 173, 191, 237, 249, 263, 275,
 305, 307, 361
 servant, 61, 69, 73, 329, 341, 349,
 361, 375, 427, 431, 475
 female, 337
 loyal, 131, 331
 palace-, 323
 Yama's, 91
 Shachi (*Śacī*), 45, 83, 109
 Shaibya (*Śaibya*), 51, 53
 Shailōda (*Śailodā*), 355
 Shailūsha (*Śailūṣa*), 101
 Shairīshaka (*Śairīṣaka*), 235
 Shāishava (*Śaiśava*), 357
 Shaivya (*Śaivya*), 39
 Shaka (*Śaka*), 221, 237, 353, 357
 Shākala (*Śākala*), 207, 237
 Shakra (*Śakra*), 85, 117, 195, 251,
 327, 337, 371, 487, 509
 Shakra-vapin (*Śakravāpin*), 173
 Shakti (*Śakti*), 536
 Shāktimat (*Śaktimat*), 219
 Shākuni (*Śakuni*), 18, 24–26, 253,
 301, 315, 323, 325, 333, 335,
 339, 375, 383, 387, 389, 391,
 393, 395, 397, 399, 405, 413,
 415, 417, 419, 439, 441, 487,
 489, 493, 497, 501, 503, 505,
 523, 539

- Shala (*Śāla*), 253
 Shalva (*Śālva*), 133, 253
 Shalvāyana (*Śālvāyana*), 133
 Shalya (*Śalya*), 237, 253, 269, 301, 363, 385
 Shamba (*Śāmba*), 43
 Shambhu (*Śāmbhu*), 265, 509
 shami (*śamī*), 349, 539
 Shanaish-chara (*Śānaīścara*), 107
 Shanavātya (*Śānavatya*), 357
 Shāndila (*Śāṇḍila*), 51
 Shankha (*Śaṅkha*), 85, 95, 103, 301
 Shanku (*Śaṅku*), 137
 Shāntanu (*Śāntanu*), 91, 265, 269, 271, 403, 405
 Shārabha (*Śārabha*), 89
 Sharādvat (*Śaradvat*), 301
 Shārmakas (*Śarmaka*), 221
 Sharva (*Śarva*), 321
 Sharyāti (*Śaryāti*), 89
 Shasha-bindu (*Śaśabindu*), 89, 91
 Shashthi (*Śaṣthī*), 109
 Shatādro (*Śatadru*), 95
 Shata-ratha (*Śataratha*), 91
 Shauri (*Śauri*), 185, 187, 273
 Shibi (*Śibi*), 89, 237, 357
 Shikhavāta (*Śikhāvarta*), 99
 Shikhāvat (*Śikhāvat*), 49
 Shikhi (*Śikhī*), 229
 Shini (*Śini*), 53
 Shinivāka (*Śinivāka*), 49
 shīnshapa (*śīmśapa*), 91
 Shishu-pala (*Śīśupāla*), 19, 23, 51, 131, 217, 255, 267, 271, 277, 279, 283, 285, 293, 295, 297, 299, 305, 307, 309, 311, 319, 327, 347, 538
 Shiva (*Śiva*), 27, 101, 113, 139, 143, 161, 183, 321, 536, 539
 Shona (*Śōṇa*), 95, 171
 Shonitōda-toda (*Śōṇitōda*), 99
 Shrēnimat (*Śrēṇimat*), 219, 223, 357
 Shri (*Śrī*), 83, 109
 Shruta-shravas (*Śrutaśravas*), 89
 Shrutāyudha (*Śrutāyudha*), 51
 Shrutāyus (*Śrutāyus*), 51
 Shuchi (*Śuci*), 89
 Shuchi-smita (*Śucismitā*), 99
 Shudra (*Śudra*), 351
 Shuka (*Śuka*), 49
 Shūkara (*Śūkara*), 359
 Shukra (*Śukra*), 87, 107
 Shūnaka (*Śunaka*), 49, 51
 Shura (*Śūra*), 357
 Shura-sena (*Śūrasena*), 133, 223
 Shurpāraka (*Śūrpāraka*), 233
 Shveta (*Śveta*), 301
 Shveta-bhadra (*Śvetabhadrā*), 99
 Shveta-ketu (*Śvetaketu*), 85
 Shyena (*Śyena*), 85
 siddha (*siddha*), 85, 89, 91
 Sindhu (*Sindhu*), 95, 237, 413
 Sīnhala (*Śimhala*), 253, 359
 Sinha-pura (*Śimhapura*), 211
 Sita (*Śitā*), 541
 skill, 57, 169, 275
 in archery, 53, 301
 in crafts, 249
 in dice, 333, 339, 373
 in logic, 57

INDEX

- in music, 53
 in politics, 57
 in weapons, 389
 slave, 291, 359, 423, 435, 439, 461, 467, 475, 497
 girl, 351, 355
 of passion, 67
 snātaka (*snātaka*), 171, 177, 179, 181, 265, 275, 337, 361, 395, 537
 society, 79, 109, 117, 161, 175, 275
 soldier, 65, 137, 185, 211, 227, 235, 259, 279
 Soma (*Soma*), 47, 85, 107, 109, 337, 535
 Soma-datta (*Somadatta*), 253, 257, 385, 491, 507, 529
 Soma-dheya (*Somadheya*), 219
 Sómaka (*Somaka*), 53, 89
 Sómapa (*Somapa*), 109
 sovereignty, 23, 139, 311, 329, 553
 universal, 22, 115, 131, 143, 145, 147, 199, 209, 215, 269, 311, 313, 319
 spies, 61, 63
 Srínjaya (*Sṛñjaya*), 89
 Srishti (*Sṛṣṭi*), 109
 stars, 39, 67, 161, 205, 263, 265, 267, 275, 385, 477
 greatest of, 275
 of the Great Bear, 540
 Sthanu (*Sthanu*), 45, 85
 Sthula-shiras (*Sthūlaśīras*), 49
 strategy, 67, 141, 167
 Subāhu (*Subāhu*), 219
 Súbala (*Subala*), 253, 313, 387, 397, 439, 473
 Subhádra (*Subhadrā*), 39, 201, 313
 succession, 16
 Sudákshina (*Sudakṣiṇa*), 363
 Sudáman (*Sudāman*), 211
 Sudhánvan (*Sudhanvan*), 453, 455, 457
 Sudhárman (*Sudharman*), 47, 51, 53, 217, 535
 Sudyúmna (*Sudyumna*), 89, 91
 Sugríva (*Sugrīva*), 39
 Súhanu (*Suhanu*), 95
 Suhma (*Suhma*), 211, 221
 Sujátis (*Sujāti*), 357
 Sukárman (*Sukarman*), 51
 Sukumára (*Sukumāra*), 217, 223
 Sukúṭta (*Sukūṭta*), 133
 Sumahá-bala (*Sumahābala*), 89
 Súmanas (*Sumanas*), 51, 87, 89, 95
 Sumándala (*Sumaṇḍala*), 207
 Sumántu (*Sumantu*), 49
 Súmati (*Sumati*), 95
 Sumíttra (*Sumitrā*), 49, 51, 217, 223
 Súmukha (*Sumukha*), 59
 Sunábha (*Sunābha*), 97, 101
 Sunáman (*Sunāman*), 133
 Sunítha (*Sunītha*), 85, 89, 363
 Supárshva (*Supārśva*), 219
 Supúndraka (*Supuṇḍraka*), 357
 Sura (*Surā*), 109
 Súrabhi (*Surabhī*), 109
 Súrabhi-páttana (*Surabhīpāṭṭana*), 233
 Súrasa (*Surasā*), 109

Suráshtra (*Surāṣṭra*), 233
 Súratha (*Suratha*), 89
 Surésha (*Sureśa*), 229
 Susáman (*Susāman*), 247
 Susánkula (*Susāṅkula*), 211
 Sústhala (*Susthala*), 133
 Sútanu (*Sutanu*), 133
 Suyódhana (*Suyodhana*), 503
 Svaha (*Swāhā*), 109
 Svarga-dvara-sprisha (*Svargadvā-rasprśā*), 229
 Sva-rupa (*Svarūpa*), 95
 Svástika (*Svastika*), 173
 sword, 39, 71, 143, 145, 351, 353,
 357, 363, 375, 467, 489
 Synopsis, 5
 Tákshaka (*Takṣaka*), 93
 Talákata (*Tālākata*), 233
 Tala-vana (*Tālavana*), 235
 Tamra (*Tāmra*), 233
 Tamra-lipta (*Tāmrālipta*), 221,
 357
 Tamráushtha (*Tāmrāuṣṭha*), 99
 Tandya (*Tāṇḍya*), 85
 Tángana (*Tāṅgaṇa*), 355
 Táraka (*Tāraka*), 195, 213
 Tarkshya (*Tārksya*), 85, 357
 Táruna (*Taruna*), 87
 tax, 77, 123, 131, 327
 teacher, 63, 75, 105, 257, 265, 267,
 269, 275, 277, 409, 445, 537
 tears, 421, 431, 513
 of affection, 39
 of despair, 151
 television, 15
 thunderbolt, 51, 85, 137, 191, 417,
 455, 469

Timíngila (*Timiṅgila*), 233
 Tittibha (*Ṭiṭṭibha*), 95
 Traívali (*Traivali*), 49
 Trasa-dasyu (*Trasadasyu*), 89
 treasures, 45, 57, 63, 103, 115, 215,
 223, 225, 233, 237, 243, 257,
 259, 337, 339, 347, 349, 353,
 355, 359, 391, 405, 411, 479,
 487, 497
 Lord of, 99, 101, 209
 treaty, 57
 tribute, 123, 143, 205, 209, 213,
 215, 221, 223, 225, 233, 235,
 237, 243, 257, 265, 269, 313,
 337, 347, 349, 351, 353, 357,
 359, 361
 Tri-garta (*Trigarta*), 89, 211, 237,
 357
 Trih-srótasi (*Triḥsrotasī*), 95
 Trínaka (*Ṭṛṇaka*), 89
 Tri-pura (*Tripura*), 161, 233, 321,
 357
 Tritíya (*Ṭṛtīyā*), 95
 truth, 179, 187, 209, 229, 231,
 243, 287, 363, 379, 411, 453,
 455, 457, 503
 attachment to, 43
 of the Vedas, 343
 path of, 151
 way of, 321
 Túmburu (*Tumburu*), 53, 85, 101,
 359
 Tushára (*Tuṣāra*), 353
 Tvashtri (*Tvaṣṭṛ*), 85
 Udara-shandílya (*Udaraśāṇḍilya*),
 85

INDEX

- Uddālaka (*Uddālaka*), 85
 Úddhava (*Uddhava*), 345
 Udra (*Udra*), 51, 353
 Ugra-sena (*Ugrasena*), 43, 51, 535
 Úlmuka (*Ulmuka*), 255
 Ulúka (*Ulúka*), 209, 211
 Uma (*Umā*), 99, 101, 111, 139, 321
 unrighteousness, 28, 541
 Upari-chara (*Uparicara*), 89
 Upayāja (*Upayāja*), 523
 Úraga (*Uragā*), 211
 Úrvashi (*Urvaśī*), 99
 Ushádgava (*Uśadgava*), 91
 Ushi-nara (*Uśinara*), 89
 Ushtra-karnika (*Uṣtrakarṇika*),
 235
 Útsava-sankéta (*Utsavasamketa*),
 211, 237
 Úttara (*Uttara*), 185
 Vadhry-ashva (*Vadhryaśva*), 89
 Vahínara (*Vahīnara*), 89
 Vaichitravírya (*Vaicitravīrya*),
 487
 Vaihára (*Vaihāra*), 173
 Vainya (*Vainya*), 89
 Vairāja (*Vairāja*), 109
 Vairāma (*Vairāma*), 351
 Vairóchana (*Vairocana*), 95
 Vaishampáyana (*Vaiśampāyana*),
 16, 537
 Váishravana (*Vaiśravaṇa*), 97
 Vaishvánara (*Vaiśvánara*), 85,
 229
 Váitarani (*Vaitarani*), 95
 Vaivásvata (*Vaivasvata*), 113, 507
 Vaiyámaka (*Vaiyāmaka*), 357
 Vaja-peya (*Vājapeya*), 73
 Vakra (*Vakra*), 131
 Vakra-danta (*Vakradanta*), 131
 Valakhílya (*Vālakhīlya*), 105, 111
 Valin (*Vālin*), 95
 Valmíki (*Vālmiki*), 85
 valor, 87, 137, 145, 161, 205, 209,
 267, 273, 275, 301, 309, 467,
 515, 527
 heroic, 159
 kshatriya, 387, 439
 Vama-deva (*Vāmadeva*), 85, 211
 Vana-parvan (*Vanaparvan*), 28
 Vanga (*Vaṅga*), 51, 131, 173, 221,
 253, 299, 357
 Vankshu (*Vamkṣu*), 351
 Varáha (*Varāha*), 51, 173
 Varáha-karna (*Varāhakarṇa*), 99
 Varanasi, 538
 Varanávata (*Vāraṇāvata*), 509
 Varavátya (*Vāravatyā*), 95
 Varga (*Vargā*), 99
 Vari-shena (*Vāriṣeṇa*), 89
 Vármakas (*Varmaka*), 221
 Varshnéya (*Vārṣṇeya*), 265, 267,
 273
 Varshnéyas (*Vārṣṇeya*), 353
 Varta (*Vārta*), 89
 Váruna (*Varuṇa*), 21, 45, 81, 83,
 93, 95, 97, 111, 113, 123, 131,
 239, 259, 339, 365, 455, 511,
 535, 536
 Váruni (*Vāruṇī*), 93
 Vāsava (*Vāsava*), 301, 345
 Vashátala (*Vaśātala*), 357
 Vasíshtha (*Vasiṣṭha*), 540
 Vástrapa (*Vastrapa*), 357

Vasu (*Vasu*), 83, 107, 109, 197,
247

Vasu-dana (*Vasudāna*), 51, 359,
363

Vasudéva (*Vāsudeva*), 35, 45, 131,
221, 223, 233, 235, 237, 239,
253, 267, 271, 305, 307, 313,
315, 327, 329, 331, 337, 359,
461, 531

Vásuki (*Vāsuki*), 93

Vasu-manas (*Vasumanas*), 89

Vásumat (*Vasumat*), 53, 107

Vata-dhana (*Vāṭadhāna*), 237,
349

Vatádhipa (*Vāṭādhipa*), 225

Vata-skandha (*Vātaskandha*), 85

Vatsa-bhumi (*Vatsabhūmi*), 219

Vayu-bhaksha (*Vāyubhakṣa*), 49

Veda (*Veda*), 51, 57, 59, 63, 65, 73,
75, 77, 107, 229, 243, 247,
249, 263, 275, 343, 363, 391,
535, 537, 538, 542

Vena (*Vena*), 89, 95, 365

Vena (*Veṇā*), 225

Venu-jangha (*Venujaṅgha*), 51

Vibha-vasu (*Vibhāvasu*), 227,
229

vices

kingly, 75, 445

of gambling, 341

six, 79

Vichitra-virya (*Vicitravīrya*),
289

Vidéha (*Vidéha*), 51, 217, 221

Vidhātri (*Vidhātr*), 85

Vídisha (*Vidiśā*), 95

Vídura (*Vidura*), 25, 251, 253, 257,

339, 341, 343, 345, 373, 375,

377, 379, 381, 383, 391, 399,

407, 409, 421, 445, 453, 459,

467, 473, 481, 491, 507, 511,

517, 519, 523, 527, 529, 531

Vidya-dhara (*Vidyādhara*), 101

Vījaya (*Vijaya*), 101

Vikárna (*Vikarṇa*), 445, 447, 449,
453, 491

Vināsana, 536

Vínata (*Vinata*), 109

Vinda (*Vinda*), 225, 301

Vindhya (*Vindhya*), 101, 536

Vipášha (*Vipāśa*), 95

Viprachitti (*Vipracitti*), 95

Víprithu (*Vipr̥thu*), 53

Viráta (*Virāṭa*), 253, 301, 313, 359

Viráta-parvan (*Virāṭaparvan*),
28

Viróchana (*Virocana*), 453, 457

virtue, 69, 121, 123, 129, 145, 147,
245, 273, 289, 311, 321, 421,

437, 443, 461, 499, 513, 515

brahmin, 455

heroic, 145

Virtues

royal, 61

Virúpa (*Virūpa*), 95

Vishákha (*Viśākhā*), 85

Vishála (*Viśālā*), 307

Vishálaka (*Viśalakāḥ*), 99

Vishalyá (*Viśalyā*), 95

Vriṣa-sena (*Vṛṣasena*), 89, 301

Vishnu (*Viṣṇu*), 41, 195, 197, 435,
451, 535

Vishóka (*Viśoka*), 247

INDEX

- Vishva (*Viśva*), 87
Vishváchi (*Viśváci*), 99
Vishvag-ashva (*Viṣvagaśva*), 211
Vishva-karman (*Viśvakarman*),
35, 37, 85, 87, 91, 93, 107,
365, 534
Vishvak-sena (*Viṣvaksena*), 85
Vishva-rupa (*Viśvarūpa*), 95
Vishvávasu (*Viśvāvasu*), 101
Vishva-vasu (*Viśvāvasu*), 87
Vishve-deva (*Viśvedeva*), 109
Vita-bhuta (*Viṭabhūta*), 95
Vitāsta (*Vitastā*), 95
Vivārdhana (*Vivardhana*), 51
Vivinshati (*Vivimśati*), 257, 383
vow, 53, 87, 93, 95, 103, 107, 111,
123, 151, 173, 177, 181, 187,
263, 289, 321, 361, 363, 383,
389, 391, 431, 443, 489, 505,
507, 538, 542
Vraja (*Vraja*), 449
Vriksha-vasya-nikēta (*Vṛkṣavāsya-
niketa*), 99
Vrindāvana (*Vṛndāvana*), 538
Vriṣa (*Vṛṣa*), 321
Vriṣabha (*Vṛṣabha*), 173, 285
Vriṣadārbhi (*Vṛṣādārbhi*), 91
Vriṣhaka (*Vṛṣaka*), 253
Vriṣa-parvan (*Vṛṣaparvan*), 43,
45
Vriṣni (*Vṛṣṇi*), 19, 53, 137, 139,
141, 163, 171, 175, 243, 245,
255, 265, 271, 279, 283, 309,
345, 359, 363, 529
Vritra (*Vṛtra*), 87, 191, 537
Vyasa (*Vyāsa*), 16, 23, 27, 49, 319,
343, 363
Vyashva (*Vyaśva*), 89
war, 57, 61, 65, 117, 137, 215, 229,
235, 375, 389, 405, 487, 503,
505, 507, 525, 531, 537
science of, 57
warrior, 63, 123, 131, 135, 137, 149,
163, 175, 177, 179, 181, 183,
185, 187, 189, 191, 195, 207,
211, 213, 221, 223, 233, 235,
237, 247, 249, 253, 263, 265,
273, 293, 301, 313, 331, 351,
397, 401, 417, 433, 479, 487,
491, 493, 527, 531
wealth, 45, 57, 59, 61, 71, 75, 77,
85, 107, 111, 129, 135, 143,
149, 161, 167, 169, 171, 195,
201, 205, 209, 223, 235, 237,
243, 245, 259, 263, 311, 325,
333, 337, 347, 349, 367, 371,
391, 405, 411, 413, 421, 439,
443, 501, 509, 519
lord of, 101
weapon, 39, 43, 79, 101, 113, 133,
135, 159, 163, 175, 197, 205,
217, 287, 295, 301, 327, 331,
355, 369, 375, 389, 443, 487,
489, 525, 535
celestial, 331
weariness, 81, 87, 111
wisdom, 91, 107, 125, 169, 273,
287, 345, 369, 375, 405, 425,
449, 481, 493, 511
learning without, 369
worldly, 275
witness, 307, 455, 457
World Guardians, 21

worship, 39, 157, 233, 267, 269,
271, 273, 275, 287

unmerited, 271

Yádava (*Yādava*), 41, 43, 127, 133,
137, 179, 187, 193, 199, 297,
309, 401, 535

Yádavi (*Yādavi*), 297

Yadu (*Yadu*), 39, 265

Yaja (*Yāja*), 523

Yajna-sena (*Yājñasena*), 53, 253,
313, 359, 361, 385, 433, 499,
507

Yajnaséni (*Yājñaseni*), 427, 435,
445, 449, 463, 467, 471, 499

Yajnaválkya (*Yājñavalkya*), 49, 85,
247

Yajur-veda, 107

yaksha (*yakṣa*), 99, 101, 111, 113

Yama (*Yama*), 21, 22, 45, 71, 81,
83, 87, 89, 91, 93, 111, 145,
149, 185, 283, 339, 403, 423,
479, 501, 505, 511

Yámuna (*Yāmuna*), 135, 151

Yaudhéya (*Yaudheya*), 357

Yauvanáshva (*Yauvanāśva*), 43,
143, 365

Yayāti (*Yayāti*), 89, 129, 365

yogurt, 39, 59

yójana (*yojana*), 540

Yudhi-shthira (*Yudhisṭhira*), 17–
19, 21–28, 37, 39, 41, 43, 49,
53, 59, 77, 79, 83, 87, 93, 95,
109, 115, 121, 123, 125, 127,
143, 145, 167, 171, 199, 201,
205, 209, 211, 215, 237, 243,
245, 247, 249, 251, 255, 257,
259, 263, 265, 271, 279, 283,

285, 311, 313, 315, 319, 321,
323, 325, 327, 329, 331, 333,
335, 337, 339, 343, 347, 351,
353, 359, 361, 363, 365, 367,
373, 377, 379, 383, 387, 389,
393, 397, 399, 405, 411, 415,
417, 427, 429, 431, 437, 441,
443, 447, 463, 465, 467, 469,
471, 475, 479, 481, 483, 493,
495, 509, 511, 517, 519, 534,
537, 539, 541

yuga (*yuga*), 539

Yuyudhána (*Yuyudhāna*), 53

Yuyútsu (*Yuyutsu*), 507